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THE CREATION OF THE WORLD,

A CORNISH MYSTERY,

EDITED, WITH A TRANSLATION AND NOTES,

BY

WHITLEY STOKES, Esq.

EDITOR OF "THE PASSION" (A MIDDLE-CORNISH POEM): "THE PLAY OF THE SACRAMENT" (A MIDDLE-ENGLISH DRAMA): "CORMAC'S IRISH GLOSSES":—&C.

WILLIAMS AND NORGATE,

14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1864.

[The Philological Society is indebted to Mr. EDWIN NORRIS the editor of "*The Cornish Drama*" &c. for seeing this work through the press, and adding a few various readings &c. distinguished by his initials, — on account of Mr. Stockes's absence in India. F. J. F.]

3994
12/6/90

THE CREATION OF THE WORLD.

THE text of the 'Creation', the Cornish drama now printed, was, like the poem of the 'Passion', which forms part of our last volume, thrust forth on the world by Mr. Davies Gilbert. In the case of the 'Creation', as in that of the 'Passion', Mr. Gilbert interpaged the Cornish text with an English version by John Keigwin.¹ So erroneous is Mr. Gilbert's book, in text as well as in translation, that no argument seems needed to justify the Philological Society in printing a corrected edition of the only important relic of Cornish literature which, since the late publication of the *Passion*, has been unattainable in a trustworthy form.

Mr. Edwin Norris, in his *Cornish Drama*, II, 441, good-naturedly observes that the average number of errors in Mr. Gilbert's edition of the 'Creation' is not more than twenty in a page. Two or three examples will give some notion of the nature, though not of the number, of these mistakes:—

Pp. 2, 3. Try Person yn idne Dewaes
ow kys rayny a bys vickar
"Three Persons in one Godhead
Do reign of the world sovereign."

The same, rightly read and translated:—

Try person yn idn dewges
ow kys raynya bys vickan
"Three Persons in one Godhead,
Reigning together for ever."

¹ The title of Mr. Gilbert's edition of the 'Creation' is as follows:—*The Creation of the World, with Noah's Flood; written in Cornish in the year 1611, by William Jordan; with an English translation, by John Keigwin. Edited by Davies Gilbert, F. R. S., F. S. A. &c. London, 1827.*

- Pp. 4, 5. Can hasawe them danveys
 Rage ou servia bys Vichar
 "Songs unto me sending
 For the serve me the world's Sovereign."

The same rightly read and translated:—

Canhasawe them danvenys
 rage ow servia bys vickan
 "Messengers sent to me
 to serve me for ever."

- Pp. 6, 7. Them y fethow can, hag ow av
 Hag y wrowgh ow aradowa.
 "To me you shall be singing and answering
 And doing my commands."

The same rightly read and translated:—

Them y fethow canhagowe
 hag y wrewgh ow aradowe
 "To me ye [the Angels] shall be messengers,
 And ye shall do my commands."

- Pp. 66, 67. May moyghen y lavyerhy
 Der weyll o gorhemen trogha
 "But most of her labour shall be.
 By gripings I shall command to cut;"

The same rightly read and translated:—

May myghea y lavyer hy
 der weyll ow gorhemen troghe.
 "Let her travail increase
 Through breaking my command."

Genesis iii. (16.)

The division of the lines in the printed copy is also marvellously inaccurate.

Four copies of the present drama are known. *A.* (from which the text now printed has been taken) is the oldest; it is a paper MS., in small folio, dated Aug. 12^o, 1611, preserved in the Bodleian library, and marked *N.* 219. *B.* is a copy of *A.* contained in the first volume of a quarto paper MS. lately presented by Mr. Ley of Bosahan to the Bodleian. *C.* is in the British Museum, Harleian, *N.* 1867. It appears from a note in Welsh at the end that Lhuyd collated this copy with *A.* in 1702. *D.* is preserved in a paper folio MS. lately in the possession

of Mr. Hotten of Piccadilly, and containing also a copy of the 'Passion'.

The language of the mystery now printed differs from that of the 'Passion' and of the drama published by Mr. Norris chiefly in the following respects:—

1°. The vowel *e* has often become *a*, as in *arna* 'until' = *erna*: *carenga* 'love' for *kerenge*, *kerense*, *tha* 'to' for 'the', *plag* 'fold' 1614 = *plek*, *resacke* 'a running' 1828, for *resek* = *redeg*.

2°. *th* and *gh* (*ch*), in *inlaut* and *auslaut*, have become mute, and are consequently interchanged. Thus *bedna* 'blessing' 1541, for *bennath*, *a vy* 'is' 4, for *a vyth*, and *hunythe* 2246 for *huny*: *bean* 'little' 118, for *beghan*: *gh* is put for *th* in *segh* 'arrow' 1573, and *th* for *gh* in *war-lerth* 'after' 1795 *marth* 'horse' 406, *peth* 'sin' 586, *gwreth-tye* 'housewife' 942, *kerth* 'oats' 1066, *gorthell* 'ark' 2254.

3°. *m* (*mm*) has become *bm*: thus *lebmyrn* 'now' 70, 2239, 2489, *thymba* 'to me' 570, 2495: *kybmar* 'take' 692, *mabm* 'mother' 1203, 1910, *a lebma* 'hence' 1208, 2079, *kebmys* 'so many' 1220, 1350, 2145 = *kybmys* 1284, *cabm* 'crooked' 1603, 2501, *hebma* 'this' 2193: *obma* 'here' 2523.

4°. *n* (*nn*) has become *dn*: thus *idn* 'one' 6 = *udn* 1752, 2539, *radn* 'part' 2356, *gwadn* 'weak' 1275, 1679, 2479, *lodn* 'bullock' 1361, 2365, *badna* 'drop' 1364, *pedn* 'head' 182, 916, 1019, 1597, *defednys* 'forbidden' 1803, *blethydneyow* 'years' 2404, *skydynya* 'to descend' (*skydn* 2369, *skydnys*, 2305) 2207, *bedna* 'blessing' 1541, *hedna* 'that' 2447, 2491, 2509.

5°. The corruption of *s* into *g* soft (as in *George*) is more frequently met with: thus *canhagowe* 'messengers' 67, *drengys* 'Trinity' 126, 2238, 2007 *blonagath* = *voluntas*, 96, *carenga* 'love' 359, 847, 1754 = *carensa* 840, *sallugye* 'to salute' 721 = *salugy* 1776, *sengys* 'held', 438, 2236 = *synges* 2050, *thagye* 'to thee' 2349, *cregye* 'to believe' 1602, *pegy* = *petere* 2206. For this soft *g*, we find *j* (*nynjew* 'is not' 263) and *dg* (*devydggyow* 'sheep' 1070, *pydgyaf* 'I desire' 1364,) 1509, 1670, *marrudgyan* 'marvels' 1764, 2123 (= *marodgyan* 1803, 1897, and *marogyan* 1875) *crydgyans* 'belief' 2316.

6°. Matters of spelling rather than of language are, a. the

frequent occurrence of an inorganic mute *e* at the end of a word (e. g. *hawe mabe* 'and my son' 9, *tase* 'father' 12, *neve* 'heaven' 15, *bothe* 'desire' 16, *gwreage* 'woman' 834), b. the use of *i* for *u* (*idn* 6 'one' = *un* 10) and *u* for *i* (*un*, 1909, 'in') the using *ae* to express *â* (*taes*): the using *ea* to express *ê*: thus *eall* 'angel' 47, *wheag* 'sweet' 95 = *wheake* 759, *dean* 'man' 254, 417, *teake* 'fair' 412, *gwreag* 'woman' 877 = *gwreage* 834, *bearn* 'grief' 1092, *steare* 'star' 102, *gear* 'word' 164, 896 = *geare* 211, *seath* 'sit' 66 = *seathe*, 54, and c. the using of *oo* or *oe* to express *ô*: (e. g. *oole* 'weep' 2304, *nootha* 'nakedness' 969, *boes* 'to be').

7°. Pronominal infixation is less frequent: e. g. 'I am named' is *me ew henwis* l. 12 instead of *y-m gyhwyr* as in the corresponding passage, O. 1. So *dro hy* 'bring it' 1488, *my wrug* 'made me' 1766.

8°. Lastly, loanwords from the English occur in far greater number.

Passing from the language to the subject matter we may remark that the author imitates and often copies the *ordinale* called 'Origo Mundi', which stands first in Mr. Norris's *Cornish Drama*. Some parts, however, are his own; for example the fall of Lucifer and his angels, Cain's death, Enoch's translation, Seth's prophecy and erection of the pillars. Who the author was remains uncertain. The William Jordan mentioned at the end may well have been only the transcriber, and the occurrence in the stage-directions of such forms as *sortis*, *beastis*, *garmentis*, *every ch-on* 'every one' and *car[i]eth* 'they carry' seems to indicate a date prior to 1611, when Jordan completed his manuscript. The author's mention of limbo, too, may tend to shew that the play was composed before the Reformation.

The text has been transcribed for press and the translation and notes written, during a voyage to India, apart from books and philological friends. This circumstance will, I trust, induce Celtic scholars to deal leniently with the errors and defects which they will probably find in the following pages.

E. I. S. 'Clarence' lat. 39° 27' S. long. 10° 25' W.

August 21, 1862.

Whitley Stokes.

THE CREACON
OF THE WORLD.

THE CREACON OF THE WORLD.

The first daie [of] y^e playe.

*[The father must be in a clowde and when he speakethe of
heaven let y^e letrys open]*

THE FATHER IN HEAVEN.

Ego sum Alpha et Omega

heb dallath na dowethva

pur wyre me ew

omma avy than clowdes

5 war face an dower in sertan

try person yn idn dewges

ow kys raynya bys vickan

in mere honor ha vertew

me hawe mabe han spiris sans

10 try ython in vn Substance

comprehendys in vdn dew

[Genesis capite primo]

me ew henwis dew an tase

ol gollousacke dres pub dra

skon y fythe gwrys der ow rase

15 neve place ryall thom trigva

hawe thron setha owe bothe ewe

may fo henna

han noore in wethe a wollas

scon worthe compas avit[h] gwryes

20 honna a vythe ow skavall droose

rag ow pleasure pub preyse

ha thom honor maga ta

neve omma ew gwryes genaf

orthe ow devges in serten¹

25 hag ynŷ y fythe gorrys

neb am gorth gans ioŷe ha cane

¹ MS. serten also in line 95.

THE CREATION OF THE WORLD.

THE FATHER IN HEAVEN.

Ego sum Alpha et Omega,
Without beginning or end
Right truly I am.

Here are under clouds

- 5 On (the) face of the water certainly
Three Persons in one Godhead,
Reigning together for ever,
In great honour and virtue.

- I and my Son and the Holy Ghost,
10 Three are we in one Substance,
Comprehended in one God.

[Genesis chap. 1.]

- I am named God the Father,
Almighty above everything.
Straightway shall be made by my grace
15 Heaven, a royal place for my dwelling
And my throne-seat: my will is
That it be that.

- And the earth also below
Forthwith shall be made straight.
20 That shall be my footstool
For my pleasure always
And to my honour as well.

- Heaven here is made by me
According to my deity certainly;
25 And in it shall be put
Who worship me with joy and song.

naw order elath gloryes
 y a vythe ryall ha splan
 canhasawe them danvenys
 30 rage ow servia bys vickan
 me a vyn may fons nevra

lemyn pub order thy seat
 me a vyn may fo gorrys
 ha pub onyn thy thecree
 35 a vyth gorris thom service
 pan vidnaf ve comannnya

omma nessa thom throne ve
 an kensa try a vithe gwryes
 cherubyn an vghella
 40 ty a vyth des a rage vskys
 seraphyn inwethe tronys

owe gwerthya oll why a wra
 pare dell ywe owe bothe nefra
 omma pub pryes

45 ha te lucyfer golowe
 yn della yw tha hanow
 vgha pub eall tÿ a ysa

fo. 1, b. an kensa order ty ywe
 gwayte ow gworria war bub tewe
 50 3eso gy par del gotha

in second degre yfithe gwryes
 try order moy yn sertan
 des arage thym pryncipatys
 Tee aseathe omma poran
 55 potestas in barth arall

domÿnashon yn tewma
 ow praysya hag ow laudia
 tha hanow nefra heb gyll

Nine orders of glorious angels
They shall be royal and splendid:
Messengers sent to me

30 To serve me for ever
I will that they be always.

Now every order to its seat
I will that it be put,
And every one to his degree
35 Shall be put for my service,
When I shall command.

Here next to my throne
The first three shall be made:
Cherubin, the highest
40 Thou shalt be, come forth quickly
Seraphin, also Thrones.

All ye shall worship me,
As is my will ever,
Here always.

45 And thou Lucifer of light,
Such is thy name,
Above every angel thou shalt sit;

Of the first order thou art:
See that thou worship me on every side,
50 Unto thee as behoveth.

In (the) second degree shall be made
Three orders more, certainly.
Come forth to me, Principalities;
Thou shalt sit here aright
55 Power on (the) other part.

Domination on this side,
Praising and lauding
My name ever without guile.

- an tryssa degree a wolas
 60 me a wra try order moy
 arthelath order pur vras
 dewgh a rag omma 3a vee
 ha vertutis kekeffrys
- 65 han elath yn barth dyhow
 why a seath omma heb gowe
 them y fethow canhagowe
 hag y wrewgh ow aradowe
 gans joy bras ha cane pub preyse
- 70 lebmyn pan ew thymo gwryes
 neve ha noore orth both ow bryes
 han naw order collenwys
 han kynsa jorne spedyes
 my a[s] sone gans ow ganow
- 75 hag a vyn diskynnya
 than noore in dan an clowdys
 hag ow both gwethill ena
 me a vyn may fo gwellys
 ow bosaf dew heb parow
- 80 lebmyn yn second jorna
 gwraf broster a thesempys
 yn yborn es a wartha
 me a vyn bos golow gwryes
- hag ynweth bos deberthva
 85 sure inter an gyth han noos
 ny fyll thym conduyke a dra
 war an byes der ow gallus
- an moar brase yn cutt termyn
 adro thom tyre a vyth dreys
 90 rag y wetha pur elyn
 orth harlutry prest pub preys

- The third degree below
60 I will make three orders more:
Lordship, an order right great,
Come you forward here to me;
And Virtues likewise;
- And the angels on (the) right part,
65 Ye shall sit here without a lie;
To me ye shall be messengers,
And ye shall do my commands
With great joy and song always.
- 70 Now since to me are made
Heaven and earth according to my mind's desire,
And the nine Orders filled up,
And the first day sped,
I will saine them with my mouth.
- 75 And I will descend
To the earth, under the clouds
And my wish perform there
I will, that it may be seen
That I am God without peer.
- 80 Now in (the) second day
I will make Majesty immediately
In (the) sky which is above,
I will that light be made.
- And also that there be a division
85 Surely between the day and the night.
That there fail not to me conduct of aught
On the world through my power.
- The great sea in a short time
About my earth shall be brought
90 To keep it full bright
From corruption always.

fo. 2 a. an tryssa dyth me a wra
 than gwyth sefall yn ban
 ha doen dellyow teke ha da
 95 ha flowres wheag in serten

ow blonogath yw henna
 may tockans vnna pur splan
 frutes thom both rag maga
 seyl a theyg bewnans hogan

100 in peswera dyth bith gwryes
 an howle han loer in tevery
 han steare in weth kekeffrys
 rag gwyle golow venary
 an ryma yw fyne gonethys
 105 ow bannath y rof thethy

in pypas dyth orth ow breis
 an puskas heb falladowe
 hag oll an ethyn keffrys
 me a gwra thom plegadow¹
 110 hag oll an bestas yn beyse
 gans prevas a bub sortowe
 an ryma ew oll teke gwryes
 me as sone war barth heb gowe.

LUCYFER IN HEAVEN.

Pays I say oll elath nef
 115 golsowowh tha ve lemyn
 cresowh ow bosaf prince creif
 hag in weth thewhy cheften¹
 bean ha brase

lucyfer ew ow hanowe
 120 pensevicke in nef omma
 ow howetha ew tanow
 why a wore ynta henna
 ow bosaf gwell es an tase

¹ MS. falladow.

² MS. chefter,

The third day I will make
 The trees to stand up,
 And bear leaves fair and good,
 95 And sweet flowers surely.

That is my desire
 That they bear here full sheen
 Fruits to my wish to feed
 Whomsoever shall bear mortal life

100 In (the) fourth day shall be made
 The sun and the moon glittering,
 And the stars also
 To make light for ever.
 These are finely wrought,
 105 My blessing I give to them.

In (the) fifth day according to my mind
 The fishes without fail,
 And all the birds likewise,
 I will make to my pleasure;
 110 And all the beasts in (the) world,
 With worms of all sorts,
 These are all made fair:
 I bless them together without a lie.

LUCIFER.

Peace, I say, all angels of Heaven!
 115 Hearken ye to me now:
 Believe ye that I am a strong prince
 And also a chieftain to you
 Small and great.

Lucifer is my name:
 A Prince in heaven I am:
 My comrades are Fires,
 Ye well know that,
 That I am better than the Father.

me ew lantorn nef ywys
 125 avell tane ow collowye
 moy splanna es an drengys
 henna degowhe destynye
 om bosof prynce pur glorious

oll gans ower ow terlentry
 130 y thesaf heb dowte in case
 splanna es an howle deverye
 why a yll warbarthe gwelas
 ow bosaf sertayn pub preyse

ny vannaf orth eale na moy
 fo. 2 b. 135 dos thom statma menas me
 henna ew ow thowle devery

maga vras ove avele dew
 me a gomannd war bub tew
 myns es yn neif thom gworthya

140 elathe oll why a glowas
 pandra gowsow thym lemy
 delnagoma polat brase
 gorrybowhe all pub onyn
 why a wore pythoma

145 an tase gallas a lemma
 my a dowle nythe omma
 bis vyckan mara callaf

ANGELL OF LUCYFER.

Lucyfer te ew henna
 sure abashe myns es in nef
 150 creatys nobell omma
 ythota [a] nature creif
 ha me an creys

sur rag henna theth honora
 me a vyn vhan drenges

I am (the) lanthorn of heaven certainly,
 125 Like a fire shining,
 More sheener than the Trinity; —
 Of that bear ye witness
 Of my being a Prince right glorious.

All with gold a glittering
 130 Am I, without doubt in the case,
 Sheener than the sun surely
 You may together see
 That I am certainly always.

I wish not that any angel ever
 135 Should come to my state except me —
 That is my will certainly.

As great am I as God:
 I command on every side
 All that are in heaven to worship me.

140 Angels all, ye have heard
 What say you to me now?
 Thus am I not a great *polat*?¹
 Answer ye all every one;
 Ye know what I am.

145 The Father has gone from hence:
 I will cast that He come not here
 For ever if I can.

ANGEL OF LUCIFER.

Lucifer, thou art that
 Surely above (?) all that are in heaven
 150 Created noble here
 Thou art of nature strong.
 And I believe it.

Surely for that honour thee
 I will above the Trinity.

¹ L. 142. A note in the first Edition says here: 'It is a common expression in Cornwall to call a great man, a great *polat*, perhaps from *Pol*, a head or top'.

ANGELL OF GOD *in that degree.*

155 te creature unkinda
 warbyn ȝa vaker ow cowse
 predery prage na wreta
 ȝ festa gwryes te gwase lowse
 gans dew omma

160 gansa pan wres comparya
 mer tha vlanya y thosta
 ha payves yfyth ragtho.

ANGELL OF LUCYFER *in the second degree speaketh kneelinge.*

pyw henna a veth mar vold
 cowse gear warbyn lucyfer
 165 heare he hath unto you told
 that in heaven ys not his peare
 ha me an creyse
 why an gweall ow terlentry
 splanna es an howle devery
 170 me ath honor them del reyse

ANGELL OF GOD *in that degree.*

A taw na gowse a henna
 me ath pys creys ow lavar
 neb an formyas ev omma
 an deform arta predar
 175 ȝ voth pan vo

mar tregowhe in gregyans na
 morath why as byth ragtha
 trustyowh ȝotha

ANGELL OF LUCYFER *in the 3 degree speketh kneeling.*

pennagel ew na lavara
 180 nagew lucyfer worthy
 omma thagan governa
 ha bos pedn in nef defry
 a lavar gowe

ANGEL OF GOD *in that degree*

- 155 Thou unnatural creature,
 Speaking against thy Maker,
 Why dost thou not consider
 Thou wast made a foul fellow
 By God here?
- 160 With Him when thou dost compare
 Much to blame art thou,
 And pains thou shalt have for it.

ANGEL OF LUCIFER *in the second degree*

- Who is that will be so bold
 To speak a word against Lucifer?
 165 Here he hath unto you told
 That in heaven is not his peer,
 And I believe it.
 You see him glittering
 Sheener than the sun surely —
 170 I will honour thee as (is) needful to me.

ANGEL OF GOD *in that degree*

- O be silent, speak not of that —
 I pray thee believe my word
 Who formed him here
 Will unform him again — consider!
 175 When (it) is His will.

If you abide in that belief,
 Sorrow you shall have for it —
 Trust ye to this.

ANGEL OF LUCIFER *in the third degree*

- Whosoever it is that says
 180 Lucifer is not worthy
 Here to govern us
 And to be head in heaven, certainly
 Tells a lie.

yea ha worthy pub preyse
 185 tha vos in trone ysethys
 avel dewe sure hep parowe
 me an gorth omma del ryes
 war ow dew glyen kekeffrys
 rag y bos mar garadow

LUCYFER IN HEAVEN

190 dell wrama raynya omma
 yn trone wartha gans glorye
 why a sethe warbarth genaf
 myns a golla ortha vee
 poran ryb ow thenewan
 [Let hem offer to assend to y^e trone the
 Angell stayethe hem]
 195 I was made of a thought
 ye may be glad of suche wight
 and in heaven so gay I wrought
 semely am [I] in every sight
 com vp to me every chone
 200 hag in yrna gwraf assaya
 ȝa vos mur war an trone

3 ANGELL OF GOD *in the 3 degree*

te lucyfer vnkinda
 meer ythos ortha vaker
 dowt ythow theis rag henna
 205 gawas meare y displeasure
 del os worthy ȝa henna

pra na wreta predery
 y festa formys devery
 der y wreans eve omma

210 der henna predar inta
 ef a yll der geare arta
 theth destrowhy skemynys

Yea and worthy always
 185 To be seated on a throne
 Like God surely without peer;
 I will worship him here as need (is)
 On my two knees likewise,
 Because of his being so loveable.

LUCIFER

190 As I do reign here
 On a throne with glory,
 Do you sit together with me,
 All that hearken to me,
 Close by my side.

195 I was made of a thought:
 Ye may be glad of such a wight:
 And in heaven so gay I wrought
 Seemly am I in every sight.
 Come up to me, every one,
 200 And then I will essay
 To be great on the throne.

ANGEL OF GOD *in the third degree.*

Thou, Lucifer, unnatural
 Greatly art thou towards thy Maker;
 A fear there is to thee for that
 205 To have much his displeasure
 As thou art worthy for that.

Why dost thou not consider
 That thou wast formed surely
 By his workmanship here?

210 For that consider well
 He can by a word again
 Destroy thee accursed.

LUCIFER IN HEAVEN.

ty myhall re stowte ythos
 pan wres ortha vȳ settya
 215 me a grys hag an suppose
 y fynses sche comparya
 lemyn genaf

 na wres na wres na barth dowte
 ty na oll tha gowetha
 220 mar qwreth me ages clowte
 rag henna gwrewh owe gorthya
 ha warbarth trustyowh vnnaf

 why am gweel ow terlentry
 splanna es an tase deffrȳ
 225 henna cresowhe om bosaf

THE FATHER IN HEAVEN

*[the father commeth before heven
 & speaketh to lacyfer]*

A lacyfer lacyfer
 ty a ve oll lanthorn nef
 ha drethaf serten pub eare
 tȳ a ve exaltys breyf
 230 hag ath settyas pur vghall

 fo. 3 b. lemyn mere os vnkinda
 orthaf vy pan wres settya
 rag ȳa oth [leg. eth] tha bayne nefra
 ty a wra dyiskynya
 235 mahellas ysall

 determyns ove ȳa vn dra
 ha concludys magata
 tha wythyll vn dean omma
 a thore ha sleme ȳom servia
 240 hath place she tha opea

LUCIFER

Thou, Michael, art too proud
 When thou dost set against me.
 215 I believe and suppose it
 Thou wouldst compare
 Now with me.

Thou shouldst not, thou shouldst not, have no doubt
 Thou nor all thy comrades.
 220 If thou dost I will clout you,
 Therefore do ye worship me,
 And together trust in me.

You see me a glittering,
 Sheener than the Father surely
 225 That believe ye that I am.

THE FATHER *in Heaven*

Ah Lucifer, Lucifer
 Thou wast all (the) lanthorn of heaven,
 And by me certainly always
 Thou wast exalted soon (?),
 230 And thou wast set very high.

Now greatly unnatural
 Since thou wouldst set against me
 For it thou goest to pain for ever.
 Thou shalt descend
 235 So that thou shouldst go below.

Determined am I on one thing,
 And concluded as well,
 To make a man here
 Of earth and slime to serve me
 240 And thy place to ope.

rage collenwall an romes
 a vyth voyd yn nef vskys
 drethas sche hath cowetha

*[lett hell gape when y°
 father nameth yt]*

efarn ragas a vyth gwrys
 245 vskys commandyaf henna
 ena ty a vyth tregys
 ha myns assentyas genas
 genas sche an naw order

in paynes bys venary
 250 heb rawnson vetholl na fyne
 yna pub eare ow murnye
 rag gallarowe bis worffen
 why a vith me a levar

LUCYFER IN HEAVEN

Ay a vynta ge orth mab dean
 255 pan vo gwryes a slem hager
 occupya rage sertayne
 ow rome ve nagevas peare
 omma in neve

henna vea hager dra
 260 den a vynta gule a brý
 3a thos omma then plasma
 neb es lenwys a glorye
 ragtha warthy nynjew ef

Ha na ný vythe in della
 265 me a worthib theis henna
 an place sure lowre 3a warta
 me a wyth whath rom lowta
 ha tha worthys sche keffrys

tý am gweall ve creif omma
 270 whath purbrowt trebytchya

To fill up the rooms
That will be void in heaven straightway
Through thee and thy comrades.

Hell for thee shall be made —
245 Straightway I command that:
There thou shalt dwell,
And all that assented with thee,
With thee of the nine orders.

In pains for ever,
250 Without ransom at all nor fine,
There always a mourning
For griefs unto (the) end
Ye shall be, I say.

LUCIFER

Wouldst thou that the son of man
255 When he shall be made of ugly slime,
Should occupy for certain
My room, who never had peer
Here in heaven?

That would be an ugly thing
260 Man whom thou wouldst make of clay
To come here to this place
Which is filled with glory;
For it worthy he is not.

And it shall not be so:
265 I will answer thee that.
The place sure enough from him
I will keep yet, by my loyalty,
And from thee likewise.

Thou shalt see me strong here
270 Yet, full proud (?)

L. 270. The word *trebytycha* which the Translator has left doubtful, is clearly the French *trébucher*, and it is used in that sense at line 1582; the meaning may be 'proud falling being', though it seems perhaps somewhat forced. E.N.

hanter an elath genaffa
 assentyes ythyns sera
 thom mayntaynya in spyte thys
 del welta ge

275 for well nor wo
 I will not go
 I say yowe so
 this will not be
 thymo ve creis

280 rag me a vinsens
 serten vgh pub myns
 a ve bythgwath whath formys

THE FATHER

Taw lucyfer melegas
 in gollan del os tha gothys
 285 rag skon ty a tha baynes
 heb redempeyon thyma creys
 sure thymo creys

oll tha splandar ha tectar
 y trayle skon theis tha hacter
 290 ha mer vtheck byllen[y]

myghale pryns ow chyvalry
 han elath an order nawe
 an rebellyans ma deffry
 than doer ganso mergh¹ ha mawe
 295 the effarn hager trygva

ena tregans yn paynes
 ha golarowe mere pub pryas
 yn pur serten rag nefra

*[All the Angells must haue swords and
 staves & must come to the rome wher
 Lucyfer ys]*

¹ MS. m

Half the angels with me
 They are agreed, Sir,
 To maintain me in spite of thee,
 As thou seest.

275 For weal nor woe
 I will not go:
 I say you so,
 This will not be,
 Believe me.

280 For I shall . . . (?)
 Certainly above every one
 That was ever yet formed.

THE FATHER

Be silent, Lucifer accursed,
 In heart as thou art proud,
 285 For straightway thou shalt go to pains
 Without redemption, believe me,
 Surely believe me.

All thy splendour and beauty
 Shall soon turn to thee to ugliness
 290 And very awful villainy.

Michael, prince of my chivalry,
 And the angels of the nine orders
 This rebellion quickly
 To the ground with it; girl and boy,
 295 To Hell, an ugly dwelling;

There let them dwell in pains,
 And great griefs always,
 Very certainly for ever.

L. 280. *Vinsens* must be the borrowed Latin *vincens*; *me a* will then be the verb 'to go'. 'I go a conqueror'. See Juno's 'divum incedo regina' Virgil, Aen. i. E. N.

MYCHAELL

Dewne warbarth an nawe order
 300 hellyn yn mes lucyfer
 a thesempys mes an nef

LUCYFER

ty chet gwraf tha examnya
 prage y fyn dew ow damnya
 ha me mar gollowe ha creif

MYCHAELL

305 rag y bosta melagas
 hag in golan re othys
 der reson thys me a breif

ty foole prag na breidersys
 a thorn dew y festa gwryes
 310 ynweth ganso exaltys
 dres myns eall in nef sethys
 oma yn y drone sethys

*[let lucyfer offer to go vpe
 to the trone]*

LUCYFER

even in trone manaf setha
 han keth place mannaf gwetha
 315 whath yn spyta theis

keffrys me ham cowetha
 der gletha a vyn trea
 ow bosaf moy worthya
 agis an tase sure pub pryas

MICHAEL

Let us come together, the nine orders,
300 Let us hunt out Lucifer,
Forthwith out from heaven.

LUCIFER

Thou fellow, I will examine thee.
Why will God condemn me
And I so bright and strong?

MICHAEL

305 Because thou art accursed,
And in heart overproud,
By reason I will prove to thee.

Thou fool, why consideredst thou not
That thou wast made by God's hand,
310 Also by Him exalted
Above all angels in heaven seated,
Here in His throne seated?

LUCIFER

Even on (the) throne will I sit,
And the same place I will keep
315 Yet in spite of thee.

Likewise I and my comrades
By sword will try
That I am more worthier
Than the Father surely always.

GABRYELL

320 wanothans myns es yn nef
 gwren in kerthe hellý yef
 tha effarn tha dewolgowe

fo. 4 b.

ha why oll ye gowetha
 kewgh in kerth in weth gonza
 325 crownkyowhe y gans clethythyow
*[Let them fight wth swordis and in the end Lucyfer
 voydeth & goeth downe to hell apareded fowle wth fyre
 about hem turning to hell and every degre of devylls of
 lether & spirytis on cordis runing into y^r playne and so
 remayne ther, 9 angells after Lucyfer goeth to hell]*

LUCYFER IN HELL

owte ellas gallaf fasowe
 ýthesaf in Tewolgowe
 ný allaf dos anotha
 in pyth downe ýthof towles
 330 abarth in efarn kelmys
 gans chayne tane a dro thymo

Kyn nam bona loweñā
 yma lower skym[n]ys genaf
 an Elath sure tha drega

DEUS PATER

fo. 5 a. 335 Gallas Lucifer droke preve
 mes an nef tha dewolgowe
 ha lemyn vn y lea ef
 me a vyn heb falladowe
 vn dean formya

*[Adam and Eva aparlet in whytt lether in a place
 apoynted by the conveyour & not to be sene tyll they
 be called & thei knell & ryse]*

GABRIEL

320 Let work all that are in heaven!
 Let us hunt him away
 To Hell, to darkness!

And all ye his comrades
 Go ye away also with him,
 325 Smite them with swords.

LUCIFER

Out, alas
 I am in Darkness:
 I cannot come from it.
 In a deep pit I am cast,
 330 Within Hell bound,
 With a chain of fire around me.

Though I am not joyful
 There are enough damned with me
 Of the angels, sure to dwell.

GOD THE FATHER

335 Gone hath Lucifer, evil worm,
 Out from the heaven to darkness:
 And now in his place
 I will, without fail,
 Form a man.

340 in valy ebron devery
rag collenwall aredy
an le may teth anotha

dell ony onyn ha try
tus ha mab in trinitie
345 me a wra ge dean a bry
havall thagan face whare

hag a wheth yn [th]y body
sperys may hallas, bewa
han bewnas pan an kelly
350 ȝan doer te a dreyll arta

*[Let Paradyce be fynelye made wyth ii^e fayre trees in
yt And an appell vpon the tree & som other frute one
the other*

Adam save in ban in cloer
ha trayle ȝa gyke ha tha woys
preda[r] me thath wrill a thoer
havall y^m then pen ha tros

[A fountaine in Paradyce & fyne flowers in yt painted]

355 myns es in tyre hag in moer
warnothans kymar gallus
yn serten rag dry ascore
tȳ a vew may fota loose

[Let the father put Adam into paradise]

rag tha garenga lemyn
360 me a vyn gwyll paradyce
place delicious dres ehan
rag ow fleasure yta gwrys

[Lett flowres apeare in paradise]

lower flowrys a bub ehan
yn place ma yta tevys
365 ha frutes war bub gwethan
ȳ teyf gwaf ha have keffrys

ha lemyn war oll an place
me a wront theis bos gwethyas

340 In (the) valley of Hebron (?) certainly
 To fill up readily
 The place that he went from.

As we are one and three
 Father and son in trinity.
 345 I will make thee, man, of clay
 Like to our face anon.

And blow into thy body
 A spirit, that thou mayst live,
 And the life when thou locest it
 350 To the earth thou shalt turn again.

Adam, stand up clearly(?)
 And turn to flesh and to blood,
 Consider that I have made thee of earth
 Like to me to the head and foot.

355 All that is in land and in sea
 On them take power.
 Certainly to bring offspring
 Thou shalt live till thou art gray.

For love of thee now
 360 I will make Paradise,
 A place delicious above (any) kind:
 For my pleasure it is made.

Abundance of flowers of every kind
 In this place are grown;
 365 And fruits on every tree
 Shall grow winter and summer likewise.

And now over all the place
 I grant to thee to be guardian:

L. 340. Better 'in the valley of the sky' or 'under the sky'; *ebron*, variously spelt regularly occurs in this sense. See O, 18, 1245, and *suprà* 182 *yborn*. Williams in his Dictionary gives also *ybron*, *ybborn*, &c. E. N.

war bub frute losowe ha hays
 370 theth pleasure theis me a ase
[poynt to the tree]

sowe byth ware thymmo pub pryes
 an keth gweathan ma amma
 gwayt na fe gansý mellyes
 me athe chardg a vhe pub tra

375 an wethan ma ew henwys
 gwethan gothvas droke ha da
 mar pyth ý frute hy tastys
 te a vyth dampnys ractha
 ha subiect ankowe dretha
 380 te a vyth predar henna

fo. 5 b. tra morethack ew serten
 gwellas adam y honyn
 heb cowethas

[let the father take a bone owt of adam is syde]
 adam cuske tha ge lemyn

385 ahanas tenaf asen
 me a vyn ath tenewan
 hag a honna pur serten
 me a vyn gwyll theis pryas

*[Let adam laye downe & slepe wher eva ys & she by
 the conveyour must be taken from adam is syde]*

skon a wonyn 3a asowe
 390 me a wra the3a parowe
 pub ower thes rag 3e weras

ADAM

A A A ow Arluth da
 benyn hý a v^t henwys
 om corf ve gwressys honna
 395 eva am asan ew gwryes
 ragtha ythose benegas

Over every fruit, herbs and seeds
 370 To thy pleasure I leave thee.

But be thou ware for me always
 This same tree to kiss:
 Take care that it be not meddled with,
 I charge thee above everything.

375 This tree is named
 (The) tree of knowledge of evil and good:
 If its fruit be tasted
 Thou shalt be damned for it;
 And a subject of Death through it
 380 Thou shalt be — consider that.

A mournful thing (it) is, certainly,
 To see Adam by himself,
 Without companionship.

Adam, sleep thou now:
 385 From thee draw a rib
 I will from thy side,
 And of that right certainly
 I will make for thee a spouse.

Straightway from one of thy ribs
 390 I will make for thee an equal,
 Every hour for thee to help thee.

ADAM

Oh, Oh, Oh, my good Lord!
 Woman she shall be called.
 Of my body thou madest that.
 395 Eve of my rib was made:
 Wherefore thou art blessed.

FATHER

[Let fyshe of dyuers sortis apeare & serten beastis as oxen kyne shepe & such like]

Adam yta an puskas
 ethen in ayre ha bestas
 kekeffrys in tyre ha more
 400 ro thothans aga henwyn
 y a [thue] theth gorwmyn
 saw na bashe y¹ war neb coore

ADAM

[At the Father is comandem' she [leg. they] eryseth]

yth henwaf bewgh ha tarow
 oll an chattall debarowe
 405 aga henwyn kemerans

marth ha casak hag asan
 ky ha cathe ha logosan
 deffrans ethan ha serpentis
[A fyne serpent made wth a virgyn face & yolowe heare vpon her head]

i rof henwyn than puskas
 410 shewyan pengarnas selyas
 me as reckon oll dybblans

[Let the serpent apeare & also gees & hennes]

FATHER

rag bonas oll teake ha da
 yn whea dyth myns es formys
 aga sona me a wra
 415 may fon sythvas dyth henwys

an dyth sure a bowesva
 a bub dean a vo sylwys

¹ MS. ym.

GOD THE FATHER

Adam, behold the fishes,
 Birds in air and beasts,
 Likewise in land and sea.
 400 Give to them their names:
 They will come to thy command,
 But do not abash (?) them in any way.

ADAM

I name thee Cow, and Bull:
 All the cattle separately (?)
 405 Their names let them take.

Horse and Mare and Ass,
 Dog and Cat and Mouse,
 Divers Birds and Serpents.

I give names to the Fishes,
 410 Breams (?) Gurnets and Eels,
 I will reckon them all distinctly.

GOD THE FATHER

For that all are fair and good,
 In six days all that are formed,
 I will bless them
 415 So that the seventh day may be called

The day surely of rest
 By every man that shall be saved.

in desquethyans¹ a hena
 me a bowas desempys
*[After the father hath spoken lett hem departe to heaven
 in a clowde]*

LUCYFER

420 Gallas genaf hager dowle
 tha pytt effarn mes an nef
 ena me a theke an rowle
 ha lemyn in payne pur greif
 ythesaf [ɹ]a thewer nefra

425 nynges thymo remedy
 an trespas ytho mar vras
 nȳ amownt whelas mercye
 my a wore nȳ vyn an tase
 ow foly ȝ[y]mmo gava

fo. 6 a. 430 rag henna oll an vengens
 a allaf tha brederye
 me a vyn goneth dewhans
 der neb for a vras envy
 nȳ wraf vrȳ warbyn pewa

435 me a wore yma formys
 gans an tas yn dean a bry
 havall thotha ythew gwryes
 oll y gorffe m[ar] pur semblȳ
 ny allaf perthy henna

440 envyes ove war y bydn
 me a vyn towlall neb gyn
 the dulla mara callaf

gans dew ythew apoyntes
 warden war oll paradys
 445 der henna ythof grevys
 y wellas eve exaltys
 ha me dres ȝa yseldar

¹ MS. dowhethyans.

In declaration of that
I will rest forthwith.

LUCYFER

420 There has gone with me an ugly fall
To (the) pit of Hell out of the Heaven.
There I shall bring the rule,
And now in pain full strong
I am to endure always.

425 There is not a remedy to me,
The trespass was so great:
It avails not to seek mercy:
I know the Father will not
Forgive me my folly.

430 Therefore all the vengeance
Which I can think on,
I will work forthwith
Through some way of great hatred —
I make no account of living.

435 I know there is formed
By the Father a man of clay:
Like to Him is he made:
All his body so very seemly —
I cannot bear that.

440 I am envious against him:
I will cast some gin
To deceive him if I can.

By God he is appointed
Warden over all Paradise:

445 Therefore I am grieved
To see him exalted,
And me brought to lowness.

tha hena yma gwreghty
 benyn yw henwys eva
 450 gwryes ay ason y fe hy
 marthys teke a vhe pub tra
 saw y skeans yw brvttall

me a vyn mara callaf
 whelas neb for the themtya
 455 par del oma gwase suddall

now adam ma ow lordya
 avell duke in paradise
 ha me sevyllake omma
 yn efarn yn tane pub preyse
 460 yn powan bras ow lesky

Sow an keth adam yw gwryes
 me a wore heb dowte in case
 tha golenwall an romys
 es yn nef der ow goth brase
 465 a voyd drethaf hawe mayny

Sow mar callaf der thavys
 gwyll tha adam thym cola
 me an drossa tha baynes
 na thefa then nef nevera
 470 mar a mynna thym cola

sowe Eva manaf saya
 hy ew esya tha dulla
 es adam in gwyre ynta
 ha moy symp[e]ll

475 in weth ny dale 3^m bos gwelys
 ow honyn in keth shapema
 hager ythof defashes
 ny yll tra bonas hackra
 why oll a gweall

To that (man) there is a housewife,
 A woman (who) is named Eve:
 450 Made from his rib was she,
 Marvellous fair above everything,
 But her knowledge is brittle.

I will if I can
 Seek some way to tempt her,
 455 As I am a subtle fellow.

Now Adam is lording (it)
 Like a Duke in Paradise,
 And I a loiterer here,
 In hell, in fire always
 460 In great pain (?) a burning.

But the same Adam is made,
 I know without doubt in (the) case,
 To fill up the rooms
 That are in heaven, through my great pride,
 465 Empty through me and my meyny.

But if I can through a device
 Make Adam to hearken to me,
 I shall have brought him to pains,
 So that he shall never come to the heaven
 470 If he will hearken to me.

But Eve I will essay.
 She is easier to deceive
 Than Adam right truly,
 And more simple.

475 Also it behoves me not to be seen
 Myself in this same shape.
 Uglily am I defaced:
 Nothing can be uglier
 Ye all see.

BELZABUB

480 hager lower os me an vow
 yn myske oll an thewollow
 nyges hackra

rag henna whela neb jyn
 po an vyadg ny dale oye
 485 eva thysa a theglyn
 mar uthicke pan wella hy
 theth feigure yn kethe delma

ha mar gwreta bargayne sure
 ty a vith lower honorys
 490 awos dew kenthewa fure
 in forma mar pyth tullys
 me a vyth compes ganso

LUCYFER

na berth dowte me an prevent [leg. preves]
 hage thro lower tha paynes
 495 me a levar jes fatla

[Let the serpent wait in the plain]

an tas a rug der entent
 in myske oll prevas in bys
 formya preve henwis serpent
 hag ythew wondrys fashes
 500 tha virgin deke pur havall

sottall ythew gans henna
 a vghe beast na preaf yn bys
 yn henna manaf entra
 ha prevathe tha baradice
 505 me a vyn mos heb fyllall

kyn na wore hy cowse banna
 me as rowle hy del vannaf

BELZEBUB

480 Ugly enough thou art, I vow it:
 Amongst all the devils
 There is none uglier.

Therefore seek some gin
 Or the journey will not be worth an egg.
 485 Eve at thee will wince (?)
 When she sees so ugly
 Thy figure in this same manner.

And if thou makest thy bargain sure
 Thou shalt be honoured enough,
 490 Notwithstanding God, though He be wise;
 In this way if He be deceived
 I shall be straight with Him.

LUCIFER

Have no fear — I will prove him,
 And bring (him) enough to pains;
 495 I will tell thee how.

The Father did by intent
 Amongst all (the) worms in (the) world
 Form a worm named Serpent,
 And (it) is wondrously faced,
 500 To a fair virgin very like.

Subtle (it) is therewith
 Above beast or worm in (the) world.
 Into that I will enter,
 And privately to Paradise
 505 I will go without fail.

Though she knows not (how) to speak a drop,
 I will rule her as I wish;

ha kyns es dos a lena
 tha adam ha tha eva
 510 me a wra neb enfugý

TORPEN DEYILL

gura in della me ath pys
 par dell osta jowle wyly
 mar gwreth henna honorys
 ty a vyth bys venarye
 515 ha pen rowler warnan ný
 heb dowl in case

LUCYFER

[Let Lucyfer com to the serpent and offer to goe in to her]
 by and by thou shalt se that
 ha pur vskes gwraf an pratt
 then serpent in spyte thý face

*[The serpent voydeth & stayeth and [Lucyfer agayn]
 ofereth to go in to her]*

520 Aý redball dowethý
 gorta ha byth thym rowlys
 gas ve tha entra agye
 rag tý ny vethys dowtyes
 drefan y bosta mar deke

[Lucyfer entreth into y^e serpent]

525 ty a vyth yntertaynes
 ha gans eva sure cregys
 thyth fysmant ȝethy a bleake
 aban oma close entrys
 vnas sche [a]barth agye
 530 ow voice oll yta changis
 avel mayteth yn tevery
 me ne vethaf confethes
 om bos ynaff fallsurye
 sottall lower ove ¹ me a greys

fo. 7 a. 535 hag a vyn mos heb gwill gycke
 in wethan pur smoth heb mycke
 avell eall wheake afynes

¹ MS. eve.

And before going hence,
 To Adam and to Eve
 510 I will do some harm.

TORPEN a Devil

Do thus, I pray thee,
 As thou art a wily devil.
 If thou doest that, honoured
 Thou shalt be for ever,
 515 And chief-ruler over us,
 Without doubt in (the) case.

LUCIFER

By and bye thou shalt see that,
 And right quickly I will do the trick
 To the serpent in spite to her face

520 Ah very evil (one), stop (?),
 Stay and be ruled by me:
 Allow me to enter thee,
 For thou wilt not be feared,
 Because thou art so fair.

525 Thou shalt be entertained
 And by Eve surely believed,
 Thy visage will please her.
 Since I am close entered
 In thee, within,
 530 My voice lo! it (is) all changed,
 Like a maiden in earnest.
 I shall not be found out,
 That there is in me falsehood.
 Subtle enough I am, I believe.

535 And I will go without doing....
 Into a tree right smoothly without....
 Like a sweet angel adorned.

EVA

[The serpent singeth in the tree]

me a vyn mos tha wandra
 omma yn myske an flowrys
 540 oll pub pleasure an bysma
 yn plasma yta tevys
 may thew confort ꝛa wellas

SERPENT *in the tree*

eva prage na theta nes
 rag cowse orthaf ha talkya
 545 vn dra a won am gothvas
 pur lowenake am gwressa
 cola orthaf a mennas

EVA

[Then eva wondreth of the Serpent when she speaketh]

pew ostashe es in wethan
 a wartha gans troes ha cane
 550 marth ew genaf thath clewas

worthys me nembes negys
 na byle es devethys
 marth ew genaf tha wellas

SERPENT

na gymmar marth v^t benynvas
 555 me a theth [ꝛ]a the wheres
 mes a neif gans hast pur vras

rag cowsall theis a henna
 omma lemyn pur brevath
 me athe pys awos neb tra
 560 na gymar marth anotha
 na owne v^t es ow gwellas

EVE

I will go to wander
Here among the flowers.
540 Every pleasure of this world
In this place see it grown,
So that it is a comfort to see.

SERPENT

Eve, why dost thou not draw near
To speak to me and to talk?
545 One thing, I know of my knowledge,
Very joyous would make me,
If thou wouldst hearken to me.

EVE

Who art thou that art in (the) tree
Above with noise and song?
550 A marvel is it to me to hear thee.

With thee I have no business,
Nor whence thou art come —
A marvel is it to me to see.

SERPENT

Take no wonder at all, Goodwife,
555 I have come to help thee
Out of heaven with full great haste,

To speak to thee of that
Here now very privately;
I pray thee on account of anything
560 Take no wonder at it,
Nor any fear in seeing me.

EVA

nynges owne thym ahanas
drefan bose mar deake tha face
na whath dowte vethol in bys

565 rag der tha ere yth falsa
tý tha thos an nef totheta
ha mara tethe a lena
pur welcom ythose genaf
ha thawell ythe fythe cregys

570 lavar thybma thathe negys
ha mar callaf 3a weras
na berth dout ný vyth nehys

SERPENT

ow nygys a dreyle tha les
mar a mynta ow kyfy¹
575 saw yma thym ahanes
dowte pur vras a anfugye
mara gwrees ow dyskevera

EVA

*[Eva talketh famylýarlye wth the serpent and cometh
neare hem]*

na vannaf tha theskyvra
ow hothman a tra in bys
580 rag henna meare tha volta
tý a yll gule tha negys
ha ow threst yw ý vos da

SERPENT

da cotha yw na thowt perill
war ow honesty benyn vas

¹ Cregy in the British Museum M. S.

EVE

There is no fear to me of thee,
 Because thy face is so fair,
 Nor yet doubt at all in (the) world.

565 For by thy word it seemed
 That thou camest from the heaven directly;
 And if thou comest thence
 Right welcome art thou to me,
 And thy gospel shall be believed.

570 Tell to me thy errand,
 And if I can help thee
 Have no fear, thou shalt not be denied.

SERPENT

My errand will turn to thy profit
 If thou wilt believe me:
 575 But there is to me from thee
 Very great fear of misfortune,
 If thou dost discover me.

EVE

I will not discover thee,
 My friend, for aught in (the) world.
 580 Therefore if thou wishest (?)
 Thou mayest do thy errand,
 And my trust is that it is good.

SERPENT

Good it ought to be, fear no peril
 On my honesty, goodwife;

585 pokeean y whressan fyllell
 hag y fea peth pur vras
 ha me gweffa the vos punyshes

EVA

why a lavar gwyre dremas
 henna vea hager dra
 590 yma thymma hyrathe bras
 rag gothevas pan dra vea
 in cutt termyn ages negys
 cowsow y praya

SERPENT

me a levar thys eva
 595 ha coole orthaf os ehan
 maga fure te a vea
 avel dew es awartha
 hag a vffya pub tra

EVA

myhall sera thewgh gramercy
 600 a callen dos then pryckna
 yth alsan bos pur very
 henna vea reall dra

bos cooth 3a thew awar3a
 ha in pub poynt equall gonsa¹
 605 ha maga fure accomptys
 yn erna re sent deffry
 yth halsan rowlya² pur gay
 ha bos stately 3om deuise

y praytha lavar fatla
 610 perthy ny allaf pella

¹ MS. gousa.

² MS. rowtya.

585 Or else I should fail;
And it would be a very great sin,
And I ought (?) to be punished.

EVE

You say true, excellent one,
That would be an evil thing.
590 There is to me a great longing
To know what thing it may be;
In a short time your errand
Say, I pray.

SERPENT

I tell to thee, Eve,
595 And listen to me quietly (?)
As wise wouldst thou be,
As God who is above,
And know everything.

EVE

Sir, I may thank you;
600 If I could come to that point
I might be full merry;
That would be a royal thing

To be known to God above,
And in every point equal with him,
605 And as wise accounted;
Then by (the) saints really,
I might rule very gaily,
And be stately (according) to my device.

I pray thee tell me how;
610 I cannot bear longer:

me a v^t sure tha lacka
 mes te thym a lavara
 en by and by.

skeans benyn ew brotall
 615 ha me nygof over sottall
 lavar thym kyns es hythy
 me athe pyese • an nowethys

SERPENT

me a levar thys eva
 mar gwreth tastya an frutema
 620 es oma war an wethan

maga fure te a vea
 avell dew es a wartha
 in nef vhall a vhan
 gow vyth ny lavaraf

EVA

*[Let eva look angerly on the serpent and profer
 to depart.]*

625 what ew hena tha thevyse
 tam v^t nyvyth cregys
 henna me a levar theis
 theth cussyllyow in poyntna
 me a levar theis praga

630 dew a ornas contrary
 na thesan tastya henna
 hay gommandement pur thefry
 a rose straytly dres pub tra
 na wrellan mellya wortȳ
 635 prag ȳ whreth genaf flattra

SERPENT

fo. 8 a. golsow golsow eva ha des nes

I shall be sure to faint
 Unless thou speak to me
 By and bye.

Woman's knowledge is brittle,
 615 And I am not over-subtle;
 Tell me before thou stoppest (?),
 I pray thee, the news.

SERPENT

I will tell thee, Eve,
 If thou dost taste this fruit
 620 That is here on the tree

As wise thou shalt be
 As God that is above
 In Heaven, high of high —
 I will not tell a lie at all.

EVE

625 What is that thy device?
 Any jot will not be believed
 (That I will tell to thee)
 Of thy counsels in that point,
 I will tell to thee why.

630 God ordained (the) contrary
 That we should not taste that,
 And His commandment full surely
 He gave straitly above everything,
 That we should not meddle with it —
 635 Why dost thou flatter with me?

SERPENT

Hearken, hearken, Eve, and come near:

shame ew genaf tha glowas
ow cregŷ then gyrryaw na

praga me a levar thies
640 y wruge dew ry an chardgna
genas a peva tastys
maga fure te a vea
in pub poynt sure avella

an tas ef ny vynsa sure
645 worthe dean vetholl bos mar fure
tha othvas a droke ha da
rag henna benynvas eva
genas ny vannaf flattra
na ny vanaf usya gowe
650 kooll ge thym men tha gesky
mar mynta bos exaltys
poken sertayne venarye
why a vyth avell flehys
bo yn assentys te a glow
655 eva gent[i]ll

EVA

yea yea me a glow
hag a rose ŷym chardge mar strayte
me am bŷth payne ha galarow
mara gwren térry vn ieit
660 ŷ gommandement thyn reyse
par hap in efarne neffra
ny an bythe agen trygva
mar nŷ vyth ŷ voth sewyes.

SERPENT

Taw Taw eva ythos foole
665 ny vynnys kola orthe da
me a ragtha tŷ an owle
ow husyll mar gwreth naha
genas nygof contentys

Shame there is to me to hear thee,
Believing those words.

Why — I will tell to thee
640 Did God give that charge?
By thee if it were tasted
As wise thou wouldst be
In every point surely as He.

The Father, He would not surely
645 That any man should be so wise
(As) to know of evil and good;
Therefore, goodwife, Eve,
With thee I will not flatter,
Nor will I use a lie.
650 Listen thou to me
If thou wouldst be exalted,
Or else certainly for ever
Ye shall be like children:
Or thou hast assented to it, thou hearest,
655 Gentle Eve.

EVE

Yea, yea, I hear,
And He gave to me a charge so strait
That I should have pain and griefs
If I should break a jot
660 His commandment given to us;
Perhaps in Hell for ever
We shall have our dwelling
If His wish be not followed.

SERPENT

Be silent, be silent, Eve, thou art a fool:
665 Thou wilt not hearken to good.
I will go: for it thou shalt weep
My counsel if thou dost deny.
I am not contented with thee.

na vea me theth cara
 670 nŷ vynsan theth cossyllya
 tha vos bargayne mar vras gwryes

EVA

*[She commeth anear the serpent agayne and
 geveth heed to his words]*

a cuffan ŷ voŷa gwyre
 me a sewsye tha thesyre
 drefan te tha thos an nef

SERPENT

675 why a levar gwyre benynvas
 nŷ ryse thewh mystrustya¹
 an nef ny the mes tues vas
 me ew onyn an sortna

*[Lett y° serpent bow downe the appll to eva,
 & she takethe y° appell]*

rewwhy kam² thages dremas
 680 po an vyadge ny dale tra
 mes y bart ef an geffa

EVA

ny vannaf bos mar grefnye
 tha wetha oll ow honyn
 adam sure dres pub hwny³
 685 me an kare po dew deffan
 the wetha heb shara⁴

fo. 8. b.

SERPENT

me a ysten an skoran
 kymmar an frute annethy

¹ MS., apparently, mystunstya.

² British Museum MS. ran.

³ MS. hwnyth.

⁴ Br. Mus. MS. heb y shara, "without his share".

Were it not that I love thee,
670 I would not counsel thee
That a bargain so great should be made.

EVE

If I knew that this were true
I would follow thy desire,
Because thou hast come from the heaven.

SERPENT

675 You say true, goodwife;
No need to thee to mistrust:
From the heaven there comes not save good folk;
I am one of that sort.

Give you a bit (?) to your husband,
680 Or the journey will not be worth aught —
But his part, he should get it.

EVE

I will not be so greedy
To keep all myself —
Adam surely beyond everyone
685 I love him — or God forbid
To keep him without a share.

SERPENT

I will stretch the bough
Take the fruit from it.

EVA

me a ra in pur serten
 690 ny allaf ra pell perthy
 pan vo reys tastya anothy

SERPENT

nefra na gybmar dowte
 te a yll bos pur verry
 gans tha lagasowe alees
 695 te a weall pub tra omma
 ha pur fure te a v^t gwryes
 evell dew na thowt henna
 eva me a levar thyes

na vea me theth cara
 700 nŷ vynsan awos neb tra
 yn ban tha vos exaltys

EVA

mear a rase thewhy sera
 ow ry cusyll ŷym mar stowte
 orthowh me a vyn cola
 705 ha by god nynges ŷym dowte
 tha dastya a[n] keth avall
 haw dremas a wor thym grace
 tha weyll vyadge mar nob[e]ll
 ha re thew an drengis tase
 710 ef am sett yn ban vhall
 hag am gornvall meare heb dowl

SERPENT

ke yn ker eva benynvas
 te a yll gothvas thym grace
 rag an vyadge
 715 hag adam dell ew dremas

EVE

I will do (so) full certainly:
 690 I can no longer forbear,
 Since it is needful to taste of it.

SERPENT

Never take fear,
 Thou mayest be right merry.
 With thine eyes abroad
 695 Thou wilt see every thing here.
 And full wise thou shalt be made
 Like God — doubt not that —
 Eve, I say to thee.

Were it not that I love thee,
 700 I should not wish on account of anything,
 On high that thou shouldst be exalted.

EVE

Much thanks to thee, Sir,
 Giving to me counsel so strong,
 To you I will hearken,
 705 And by God there is not to me fear
 To taste the same apple.
 And my husband will give me thanks
 To make a voyage so noble,
 And by God the Trinity Father
 710 He will set me up on high,
 And will praise(?) me much without doubt.

SERPENT

Go thou away, Eve, goodwife,
 Thou mayst give me thanks
 For the voyage.

715 And Adam, as he is excellent,

ahanas a wra pur vras
 an bargayne ny vyth eddrack

EVA

Farewell ow hothman an nef
 me ath kare bys venary
 720 tha adam kerras pur greyf
 me a vyn the sallugye
 han avall y presentya
*[Eva departeth to Adam & presenteth hem
 the appll]*

SERPENT

gwra yn della me ath pys
 ty a glow keen nawothow
 725 kyns ow gwellas ve arta

EVA

adam adam pythesta
 golsow thymmo ha des neese
 yma genaf theth pleycya
 na barth dowl a bratt es gwryes
 730 may woffas thym grassow

ADAM

welcom eva os benynvas
 marsew an nowothow da
 te a vythe rewardyes
 ham hollan yn weth ganja
 735 te a v^t prest theth plegadow

EVA

[Shew the appell to Adam]

fo. 9 a. merowgh merowgh orth henma
 tomma gaya¹ avall theys

¹ MS. gaya a avall.

Of thee will make very much:
Of the bargain he will not be repentant.

EVE

Farewell, my friend from heaven!
I will love thee for ever.
720 Unto Adam full strongly go
I will, to salute him,
And the apple to present it.

SERPENT

Do so, I pray thee.
Thou wilt hear other news
725 Before seeing me again.

EVE

Adam, Adam, who art thou?
Hearken to me and come near.
There is with me (somewhat) to please thee.
Do not bear doubt of a trick that is done;
730 So that thou mayst give me thanks.

ADAM

Welcome, Eve, thou art a good wife!
If the news be good
Thou shalt be rewarded,
And my heart also with it
735 Thou shalt have ready to thy pleasure.

EVE

Look you, look you at this
See here a gay apple for thee;

mar gwreth tastya anotha
 eve a drayle theȝo tha leas
 740 moy eas myllyow a bynsow

ADAM

[Adam is a frayde [at] the sight of the apple]
 des nes gas ve the wellas
 mara sewa avall da
 lavar p[l]e veva kefys

EVA

praga adam ow fryas
 745 der dowte es thyes y wellas
 lavar ȝymmo me ath pyes

ADAM

nȝ bleig thym sight anotha
 dowt pur vras yma thyma
 nagewa vas me a gryes
 750 ty mar pe hemma terrys
 mes an weathan defennys
 ragtha me a v^t grevys

EVA

neffra na thowt a henna
 adam wheak ow harenga
 755 me a levar thys mar pleag
 yn pan vanar yn bema

sera ha me ow gwandra
 me a glowas awartha
 war an weathan ven eal wheake
 760 sure ow cana
 me am be wondrys fancye
 orth y wellas in weathan

If thou dost taste of it
 It will turn to thee to profit,
 740 More than thousands of pounds.

ADAM

Come near, leave me to see
 If (it) be a good apple,
 Say where (it) was found.

EVE

Why, Adam, my spouse,
 745 Much doubt is (there) to thee to see it —
 Tell to me, I pray thee.

ADAM

(The) sight of it does not please me:
 A very great doubt is to me;
 It is not good, I believe;
 750 Thou if this be plucked
 From the forbidden tree,
 For it I shall be grieved.

EVE

Never doubt of that,
 Sweet Adam, my love.
 755 I will tell thee, if it please (thee)
 In what manner I had it.

Sir, as I was wandering,
 I heard above
 On the tree a sweet angel
 760 Surely a singing.
 I had a wondrous fancy,
 Seeing him in (the) tree,

ha thevy in curtesye
 y profyas avell cothman
 765 mere a dacklow ram lowta
 ha pur worthy

ADAM

A eva. eva. ty a fyllas
 ow cola orthe an eal na
 droke polat o me a gryes
 770 neb a glowses owe cana
 hag¹ athe cossyllyas tha derry
 an avall na

EVA

sera eve a gowsys yym mar deake
 775 ny wothyan tabm y naha
 hay bromas o mar wheake
 may wruge eve thyma cola
 ny thowtys war ow ena
 a falsurye

780 hay bromas ytho largya
 mar gwrean tastya an frutna
 avell dew ny a vea
 ha maga furre

my a fylly in vrna
 785 a callan dos then prickna
 y fea bargayn pur fuer

ADAM

a owte owt warnas eva
 me a yll cussya henna
 towles on tha vysshew bras
 790 ha worthy tha gemeras

¹ MS. na.

And to me in courtesy
 He proffered like a friend
 765 Many things, by my loyalty,
 And full worthy.

ADAM

Ah Eve, Eve, thou hast failed
 Hearkening to that angel.
 An evil *polat* he was, I believe,
 Whom thou heardest singing,
 770 And (who) counselled thee to pluck
 That apple.

EVE

Sir, he spoke to me so fairly
 775 I knew not (how) to deny him aught;
 And his promise was so sweet
 That he made me listen;
 Thou shouldst not doubt, on my soul,
 Of falsehood.

780 And his promise was large,
 If we do taste that fruit
 Like God we should be,
 And as wise.

Meseemed then
 785 If I could come to that point
 It would be a bargain full wise.

ADAM

Ah out, out on thee, Eve,
 I may curse(?) that.
 Fallen are we to great mischief,
 790 And worthy to take it.

fo. 9 b. henna o hagar vargayne
 eva me a lavar theis
 nebas lowre a vyt[h] an gwayne
 pan vo genas cowle comptys
 795 soweth aylaas

EVA

[Profer the appell to Adam, he refuseth yt]

taw adam na vyth serryys
 ny theth droke whath anotha
 an keth perill yth towtyys
 hag a laverys thotha
 800 oll an perill in pub poynte

saw eve thema a wrontyas
 nago thema dowte in case
 war y perill wondrys coynt

ADAM

a molath then horsen kam
 805 ha thage in weth gansa
 ny an gevyth sure droke lam
 rag tha veadge in tornma
 ha worthy ȝa gawas blame

EVE

[Lett her speak angerly to Adam]

Yea yea me an gevyth oll an blame
 810 tha worthis ge lemyyn adam
 pynag[e]ll for ythe an game

saw a pony dewyow gwryes
 ny veas mal bew serryys
 me a wore hena ynta

ADAM

815 Taw Taw na vyth ȝymmo mar ucky

That was an ugly bargain,
 Eve, I will tell to thee;
 Little enough will be the gain
 When it is with thee quite counted.
 795 Woe, alas!

EVE

Be silent, Adam, do not be angered:
 Evil hath not yet come of it.
 The same peril I feared,
 And told to him
 800 All the peril in every point.

But he to me warranted
 That there was not to me doubt in (the) case,
 On his peril, wondrous quaint.

ADAM

Ah! a curse to the crooked whoreson,
 805 And to thee also with him:
 We shall surely have it a bad leap,
 For thy voyage this turn,
 And worthy to get blame.

EVE

Yea, yea, I shall get all the blame
 810 From thee now, Adam,
 Whatsoever way the game has gone.

But if we were made gods
 Thou wouldst not be at all (?) angered,
 I know that well.

ADAM

815 Peace, peace, do not be so foolish to me:

an serpent o re wyllý
ragas she in keth tornma

ef a brefyas lowre gow theis
ha genas ymons cregys
820 ow gyrryow a vyth prevys
may fyth lowre payne ractha

EVA

yea yea ythosta ge dean fure
ny vynnys orthaf cola
mar ny vethaf ow desyre
825 neffra nyn gwellaf omma
methan vn spyes

[Lett her profer to depart]

an eal ega in wethan
ý couses gyrryow efan
ha me an creys

830 syr war nebas lavarow
tast gy part an avallow
po ow harenga tý a gyll

[profer hem the appll]

meir kymar an avall teake
po sure inter te hath wreage
835 an garenga quyt a fyll
mar ny vynyth ý thebbry

ADAM

henna ythew trewath tra
a ban reys ýymmo cola
840 po kelly an garensa
es ordnys interrañye

fo. 10 a. eva gent[i]ll na vyth serrys
me a ra oll del vynný

The serpent was too wily,
For thee in this same turn.

He told enough lies to thee,
And by thee they are believed;
820 My words will be proved
So that there will be pains enough for it.

EVE

Yea, yea, thou art a wise man,
Thou wilt not listen to me;
If I have not my desire
825 Never here
. . . . one space.

The angel that was in (the) tree
Spoke plain words,
And I believe him.

830 Sir, in few words,
Taste thou part of the apples,
Or my love thou shalt lose.

See, take the fair apple,
Or surely between thee and thy wife
835 The love quite shall fail,
If thou wilt not eat it.

ADAM

That is a mournful thing
Since it is needful to me to hearken,
840 Or to lose the love
That is ordained between us.

Gentle Eve, do not be angered;
I will do all as thou wishest:

drova thymo desempys

845 ha me a ra ye thebbrye

[Eva gevethe hem the appll]

EvA

yea gwra thym indella

drevon bew ow harenga

ty a vyth bys venarye

meer an avall ma omma

850 kymar ha debar tohtta

dowt me genas tha serry

*[Adam receveth the appll and doth tast yt and so
repenteth and throweth yt away]*

ADAM

ogh ogh trew ny re behas

ha re dorras an deffen

a teball benyn heb grace

855 ty ram tullas ve heb kene

agen corfow nooth gallas

mere warnan pub tenewhan

om gwethen ny gans deel glase

agen prevetta pur glose

860 y whon gwyre dew agen tas

ý sor thyn ý teige pur vras

me an suppose

*[Eva loketh vpon Adam very strangly and speketh
[not] eny thing]*

meere mere an gwelta eva

yma ef ow toos omma

865 rag meth dean ny a lemma

tha gutha in tellar close

FATHER

adam adam pandra wreth

prage ny theth thom welcommma

Bring (it) to me immediately,
 845 And I will eat it.

EVE

Yea, do thus to me,
 Because my living love
 Is to thee for ever.
 See this apple here,
 850 Take and eat quickly,
 Lest I be angry with thee.

ADAM

Oh, oh, sad! we have sinned,
 And have broken the prohibition.
 O evil woman, without grace,
 855 Thou hast deceived me without pity.

Our bodies have gone naked;
 Look upon us (on) every side:
 Let us clothe ourselves with green leaves,
 Our privities full close.

860 I know truly God our Father
 His anger to us will carry very great,
 I suppose it.

Look, look, seest thou him, Eve?
 He is coming here:
 865 For shame let us come from hence,
 To hide in a close place.

GOD THE FATHER

Adam, Adam, what dost thou?
 Why comest thou not to welcome me?

ADAM

drefan ow bos nooth heb queth
 870 ragas ytheth tha gutha
 yn tellar ma

FFATHER

[ffig leaves redy to cover ther members]

pyw a thysquethas thyso
 tha vos noth tryes corf ha bregth
 lemyn an frute grace na[th]vo
 875 monas the thibbry heb peyghe
 prag ý wresta in della

ADAM

thyma ve why a rose gwreag
 hona yw all tha vlanya
 hy a dorras an avall teake
 880 hag an dros thym tha dastya

FFATHER

a ban golsta ortý hy
 ha gwythyll dres ow defan
 in wheys lavyr tha thybbry
 ty a wra bys yth worffan
 885 eva prag y wresta gye
 tulla tha bryas heb ken

EVA

fo. 10 b. an serpent der falsurye
 am temptyas tha w[r]uthell hena
 hag y promysyas tha vee
 890 ý fethan tha well nefra
 hemma ew gwyre

ADAM

Because of my being naked without a garment,
870 From thee I went to hide
In this place.

GOD THE FATHER

Who discovered to thee
Thy being naked, feet, body and arm?
Now the fruit, grace there was not to thee
875 To go to eat it without sin:
Why hast thou done so?

ADAM

Unto me you gave a wife;
She is all to blame:
She broke the fair apple,
880 And brought it to me to taste.

GOD THE FATHER

Since thou hast hearkened to her,
And done against my prohibition,
In sweat labour to eat
Thou shalt, even to thy end.
885 Eve, why didst thou
Deceive thy spouse without mercy?

EVE

The Serpent, by falsehood
Tempted me to do that;
And promised to me
890 That we should be the better always:
This is true.

FFATHER

rag ty tha gulla ortye
 ha tulla tha bryas leel
 nefra gostyth thy gorty
 895 me a ordayne bos benyn
 trust gy thom gear

may moyghea y lavyer hy
 der weyll ow[?] gorhemen troghe
 na heb mear lavyer defry
 900 benytha nystevyth floghe

[the father speketh to the serpent]

prag y wresta malegas
 lavar aga thulla y

SERPENT

me a lavar theis an case
 rag bos dethy joy mar vras
 905 ha me pub ere ow lesky

FFATHER

serpent rag aga themptya
 mer a bayne es thyes ornys
 malegas es dres pub tra
 ha dreis preif ha beast in bys

910 owne abanas rag neffra
 dean an gevyth pub preis
 ha te preif a wra cruppya
 ha slynckya war doer a heys

ynter ye hays hy ha tee
 915 me a wra envy neffra
 ha henna theth pedn ȝa gy
 than doer sure a wra croppya¹

¹ MS. cruppya.

GOD THE FATHER

Because thou didst hearken to her,
 And deceive thy loyal spouse,
 Ever subject to her husband
 895 I ordain Woman to be —
 Trust thou to my word.

Let her travail increase
 Through breaking my command,
 Nor without much travail surely
 900 Shall she ever have children.

Why didst thou, Accursed,
 Say, deceive them?

SERPENT

I will say to thee the case,
 For that there was to her joy very great,
 905 And I every hour a burning.

GOD THE FATHER

Serpent, for tempting them
 Much pain is ordained to thee.
 Accursed art thou beyond every thing,
 And beyond snake and beast in (the) world.

910 Fear of thee for ever
 Man shall have it always;
 And thou, Serpent, shalt creep,
 And slink on (the) ground along.

Between her seed and thee
 915 I will put hatred ever,
 And she thy head for thee
 Shall surely pierce (?) to the Earth.

LUCYFER THE SERPENT

attoma hager vyadge
 ma hallaf kynny ellas
 920 yth om brovas gwan dyack
 may thof poyntyes 3a bayne bras
 tha pytt efarn ow cheif place

[Let Lucyfer com owte of the serpent, the serpent remayneth in the tree. And lett hem crepe on his belly to hell wth great noyse]

me a vyn dallath cruppya
 ha slyncy^a war doer a heys
 925 them shape ow honyn ytama
 why a weall omma treyllys
 drog pullat ha brase

kynnam boma lowena
 an chorle adam hag eva
 930 tha effarn y towns thymmo
 haga assheuw rag neffra
 poyntys der ganaw an tas

fo. 11 a. han serpent tregans yna
 nefra nythe alena
 935 rag ythew malegas bras

ADAM

a dase dew athe wulowys
 aban ove tha throke towlys
 graunt theth creator me ath pys
 na part a oyle a vercy

FFATHER

940 adam kyns es dewath an bys
 me a wront oyle mercye theis
 ha tha eva theth wrethtye

¹ MS. slyntya.

LUCIFER

Here is an ugly voyage,
So that I may lament alas.
920 I have proved myself a weak husbandman,
So that I am appointed to great pain,
To (the) pit of hell, my chief place.

I will begin to creep .
And slink on (the) ground along;
925 To my own shape I am
Turned, you see here —
An evil *pullat* and great.

Though I have not joy,
The churl Adam and Eve
930 To hell will come to me,
And their issue for ever
Appointed by the Father's mouth.

And let the serpent dwell there:
Never let it come thence
935 For it is accursed greatly.

ADAM

O Father God, from thy light
Since I am cast to evil,
Grant to thy creature, I pray thee,
Some part of (the) oil of mercy.

GOD THE FATHER

940 Adam, before (the) end of the world,
I will grant oil of mercy to thee,
And to Eve thy goodwife.

- sow pur wyre thymo ve creis
 worth tha wreak drefan cola
 945 rag terry an keth frutes
 a wrug defenna zu wortes
 spearn y teg thym ha speras
 han earbes an keth dorna
 ty a thebar in tha wheys
 950 theth vara pur wyre nefra
 arna veys arta treyles
 an keth doer kyns a wruga¹
 a thowst omma y fus²
 ha tha thowst y theth arta

[Let the father ascend to heaven]

ADAM

- 955 theth voth rebo collenwys
 arluth nef han byes keveryys
 me a yll bos lowanheys
 kyns es bos dewath an bys
 cawas an oyle a vercy
 960 kynthaw paynes ow cortas
 in effarn in neb place
 my ew³ neb an dendyllas
 drefan an defan terry

FFATHER IN HEAVEN

- mehall yskydnyow⁴ eall splan
 965 hellowgh adam gans cletha dan
 hay wreage mes a baradice

ha deaw gweth dothans gwra doen
 thaga hutha pub Season
 aga nootha na ve gwellys

¹ MS. wrugaf.

² MS. fens.

³ MS. ow.

⁴ MS. yskydmyow.

But right truly believe me;
 Because of hearkening to thy wife
 945 To break the same fruits
 Which I did forbid thee,
 Thorns shall bear for me (leg. thee) and briars
 And the herbs — that same earth.
 Thou shalt eat in thy sweat
 950 Thy bread right truly ever,
 Until thou art again turned
 The same earth I made first.
 From dust here thou wast,
 And to dust thou goest again.

ADAM

955 Thy will be fulfilled,
 Lord of Heaven and the world likewise.
 I may be glad
 Before is (the) end of the world,
 To get the oil of mercy.
 960 Though there be pains waiting
 In hell, in every place,
 It is I who have deserved it,
 Because of breaking the prohibition.

THE FATHER IN HEAVEN

Michael, descend you, bright Angel.
 965 Hunt you Adam with a sword of fire,
 And his wife, out from Paradise.

And two garments carry unto them
 To cover them in every season,
 That their nakedness be not seen.

962. British Museum Manuscript has *ny*: — “we have deserved it”.

MYCHAELL IN HEAVEN

[desend angell]

970 arluth me a wra henna
 parys yw genaf pub tra
 tha vose thothans a lemma

adam ke in mes an wlase
 tha greys an bys tha vewa
 975 te tha honyn tha ballas
 theth wreag genas tha netha

[The garmentis of skynnes to be geven to adam and eva by the angell. Receave the garmentis. Let them depart out of paradice and adam and eva folowing them. Let them put on the garmentis and shewe a spyndell and a dystaff]

adam attoma dyllas
 hage eva thages quetha
 ffystenowgh bethans gweskes

980 ffystenowgh trohan daras
 rag omma ny wrewgh trega
 ages tooles tha ballas
 hages pegans tha netha
 y towns parys

DEATH

985 me yw kannas dew ankow
 omma dretha appoyntys
 rag terry gormenadow
 tha adam gans dew ornys
 ef a verve hay aysheuw

990 yn della ythew poyntyes
 tha vyns a vewa in byes
 me the latha gans ow gew

MICHAEL IN HEAVEN

970 Lord I will do that:
 Ready with me is everything
 To go to them from hence.

Adam, go out of the land
 To (the) midst of the world to live,
 975 Thou thyself to dig,
 Thy wife with thee to spin.

Adam here is raiment,
 And Eve, to clothe you.
 Hasten ye, let them be worn.

980 Hasten ye through the door,
 For here ye shall not dwell.
 Your tools to delve,
 And your needments to spin
 Are prepared.

DEATH

985 I am God's messenger, Death,
 Here by Him appointed.
 For breaking commandments
 To Adam by God ordained,
 He should die and his issue.

990 Thus is it appointed
 To all that shall live in (the) world,
 I to slay them with my spear.

adam na eva pegha
 ha deffan an tas terrý
 995 mernans ny wressans tastya
 mes in pleasure venarye
 ý a wressa prest bewa

omma eve ytho poyntyes
 cheif warden war paradise
 1000 ha der pegh a coveytes
 oll y joye ythew kellys
 may fetha paynes ragtha

gans an Jowle y fowns tulles
 der an serpent malegas
 1005 dell welsowgh warbarth omma

[Death departeth away]

ADAM

henna ythew trewath bras
 der an serpent malegas
 ny tha vonas mar gucký
 may thew kellys thyn an place
 1010 o ornes thyn lean a ioye
 tha vewa omma neffra

lemyn Eva ow fryas
 henna ytho tha folly gye
 rag henna paynes pur vras
 1015 yma ornes ragan ny
 may hellyn kyny dretha

EVA

me ny wothyan gwyll dotha
 kemys gyrryow teake am b[r]eff
 der henna war ow ena
 1020 me a supposyas eall neff
 ythova denvenys thym

Had Adam or Eve not sinned,
 And broken the prohibition of the Father,
 995 Death they would not have tasted,
 But in pleasure always
 They would ever live.

Here he was appointed
 Chief-warden over Paradise,
 1000 And through (the) sin of covetousness
 All his joy is lost,
 So that there should be pains for it.

By the devil they were deceived,
 Through the accursed serpent,
 1005 As ye have seen together here.

ADAM

That is great sadness,
 Through the accursed serpent
 That we were so foolish;
 So that lost for us is the place
 1010 Which was ordained to us full of joy,
 To live here for ever.

Now Eve my spouse,
 That was thy folly:
 Therefore pains full great
 1015 Are ordained for us,
 So that we may lament through it.

EVE

I knew not (how) to do to him,
 So many fair words he said to me;
 Therefore, on my soul,
 1020 I supposed an angel of heaven
 Was sent to me.

sera ken foma cregys
 y flattering o mur gloryes
 nŷ wothyan guthell nahean
 1025 ram lowta¹

ADAM

a soweth te tha gregŷe
 than Jowle bras haŷ anfygye
 rage ytho ef re wylly
 pan² eth in serpent agye
 1030 rag tha dulla

fo. 12 a. a ban omma cowle³ dyckles
 hag a paradise hellys
 me a vyn dallath palas

rag cawas susten ha boos
 1035 thymo ve ha thom flehys
 hag aparell [h]a thyllas

EVA

yn weth me a vyn netha
 rag gule dillas thom cutha
 ha thom flehys es genys

ADAM

1040 ethlays gwef pan ove genys
 ow terry gormenadow dew
 hellys⁴ on a paradise
 than noer veys er agen gew
 tra vetholl a rella leas
 1045 ny gavaf omma neb tew
 na susten moy es bestas
 fetla wren omwetha bew

¹ MS. ram lea lowta.

² MS. pen?

³ MS. towle.

⁴ MS. gellys.

Sir, though I were hanged,
 His flattering was so glorious,
 I knew not (how) to do otherwise,
 1025 By my loyalty.

ADAM

Ah, grief! that thou believedst
 In the great devil and his mischief!
 For he was too wily
 When he went into a serpent within
 1030 To deceive thee.

Since we are quite helpless,
 And hunted from Paradise,
 I will begin to dig,

To get sustenance and food
 1035 For me and for my children,
 And apparel and raiment.

EVE

Likewise I will spin,
 To make raiment to cover me,
 And for my children that are born.

ADAM

1040 Alas, woe is me that I am born!
 Breaking God's commandments:
 Hunted are we from Paradise
 To the earth-world for our woe.
 Anything at all that will do advantage
 1045 I shall not find here (on) any side,
 Nor sustenance more than beasts;
 How shall we keep ourselves alive?

EVA

nynsew helma paradise
 a nagew adam nagew
 1050 ena ythesa flowrys
 ha frutes teke aga lew
 thagan maga

orta meras pan wrellan
 channgys yw an rowle lemyr
 1055 Ellas orthan prif cola

ADAM

[shew her ij sonnes]

deaw vabe yma thym genys
 ha tevys ythyns tha dnes
 why oll as gweall

cayne ythew ow mabe cotha
 1060 ha abell ew ow mabe younka
 flehys evall ha gent[e]ll

[He speakethe to Cayne]

me a vyn thewhy poyntya
 service tha teag hay gela
 rage rowlya eys ha chattell
 1065 cayne tha chardge ge a vyth
 war kerth barlys ha gwaneth
 tha wethill an dega leall

[He turnethe to Abell]

hag abell an oblashyon
 war an beastas han nohan
 1070 han devidgyow oll in gweall

ha penvo reys degevy
 gorowgh y than mownt tabor
 hag ena gwrewh aga lyskye

EVE

This hall is not Paradise,
Ah it is not, Adam, it is not!
1050 There were flowers,
And fruits, fair their hue,
To feed us.

On them when I do look,
Changed is the rule now,
1055 Alas, to listen to that worm!

ADAM

Two sons are born to me,
And they are grown to men
Ye all see them

Cain is my eldest son,
1060 And Abel is my youngest son —
Children humble and gentle.

I will unto you appoint
Service to bear(?) and his fellow
To rule corn and cattle.
1065 Cain, thy charge shall be
Over oats, barley and wheat
To make the loyal tithe.

And Abel the oblation
On the beasts and the oxen
1070 And all the sheep in [the] field.

And when there shall be need to make tithe,
Put them to the Mount Tabor,
And there do you burn them,

dowt dew genow tha¹ serry
 1075 mar ny wreen oblacon leall

CAYNE

adam ow thas caradowe
 me a ra heb falladowe
 tha worhemyn yn tean

reys yw pur-ryes lavyrrya
 1080 ha gones an beise omma
 tha gawas theny susten

ABELL

[A lamb redy with fyre and insence]

mos then menythe me a vyn
 ha gwyll an dega lemyn
 ha lesky holma pur glane

fo. 12 b. 1085 han degvas oll a bub tra
 oblashion sure anotha
 me a dylla oll gans tane

CAYNE

ye lysky ny vannaf ve
 an eys nan frutes defrye
 1090 taw abell thymo pedn cowge

me a guntell dreyne ha spearn
 ha glose tha leskye heb bearn
 hag a ra bush brase a vooge

ABELL

cayne nyngew henna gwryes vas
 1095 yn gorthyans tha thew an tase
 gwren agen sacrafice leall

¹ MS. that.

Lest God be angry with you
 1075 If we make not loyal oblation.

CAIN

Adam, my loveable father,
 I will do without fail
 Thy command altogether.

It is needful, right needful to labour,
 1080 And to till the world here,
 To get sustenance for us.

ABEL

I will go to the mountain,
 And make the tithe now,
 And burn all this right clean.

1085 And all the tithe of everything,
 An oblation surely of it
 I will set forth all with fire.

CAIN

Burn it I will not
 The corn nor the fruits certainly:
 1090 Be silent, Abel, to me, dolt-head!

I will gather brambles and thorns - *Gods brambles*
 And dry cowdung to burn without regret, *1944*
 And will make a great bush of smoke. *Does not*

ABEL

Cain, that is not well done;
 1095 In honour to God the Father
 Let us make our loyal sacrifice.

dew a therfyn bos gwerthyes
 gans an guella frute pub preys
 me an gwra a vs merwall

1100 cayne ow brodar
 mere ha predar
 henna yw moog wheake

CAYME

taw theth cregye
 hema yw gwell defry
 1105 te foole crothacke

ABELL

ny yll bos
 pan wreth gans glos
 thethe sacrefice

CAYME

re thew an rose
 1110 mensan tha vos
 ughall cregys

rage errya sure war ow fyn
 me ath wiske harlot jawdyn
 may th-omelly theth kylbyn¹

[A chawbone readye]

1115 kymar henna
 te ploos adla
 war an chala gans askern an chala

ABELL

[Abell ys strycken with a chawe bone and dyeth]

a trew aylace

¹ MS. kylban.

God determines(?) to be worshipped
 With the best fruit always;
 I will do it above marvel.

1100 Cain my brother,
 Look and consider;
 That is a sweet smoke.

CAIN

Be silent, hang thee!
 This is better certainly.
 1105 Thou bigbellied fool!

ABEL

It cannot be,
 Since thou makest with dried coudung
 Thy sacrifice.

CAIN

By God who made him, (?)
 1110 I should wish [him] to be
 Hung high.

For striving (?) against me
 I will strike thee, rogue, rascal (?),
 That thou fall on top of thy back.

1115 Take that
 Thou foul knave (?)
 On the jowl, with (the) bone of the jowl. - c/c/c

ABEL

O sad! alas!

1099. The Museum Copy has *a vo in well*, "That it may be for the best".

te' from lathas
 1120 cayne ow brodar
 yn bysma rag tha wreans
 ty a berth sure gossythyans
 ken na bredar.

CAYNE

otta marow horssen chorle
 1125 ny vannaf bos controllys
 he is now ryd owt of the world [English]
 y fensan y voos cuthys
 in neb toll kea

an gwase a vynsa leskye
 1130 agen esowe in tevery
 nŷ yllan perthŷ henna

tha thew nyngeis otham vŷthe
 awoos cawas agen pythe
 me a wore gwyre

[Cast Abell into a dyche]

1135 ow thase ken fova serry
 pan glowa an nowethys
 y vos lathys me ew heare
 ny sensaf poynt

merough pymava towles
 1140 in cleath tha vonas peddry
 nymbes yddrag vythe yn beise
 [gans] owe doarn ke thewe lethys
 par del oma gwicker coynt

FFATHER

[when y' father speakethe to Cayme lett hem looke downe]

cayme thyma pyma abell
 1145 ow gweryby vskys gwra

Thou hast slain me
 1120 Cain, my brother.
 In this world, for thy deed,
 Thou shalt surely bear affliction —
 Think not otherwise.

CAIN

Dead is a whoreson churl: *Unhappy Cain*
 1125 I will not be controuled: *Will be paid*
 He is now rid out of the world:
 I would that he were hidden
 In some hole of a hedge.

The fellow would have burnt
 1130 Our corn in earnest —
 I could not bear that.

Unto God there is no want at all
 On account of having our property,
 I know truly.

1135 Though my father should be angered
 When he hears the news
 That he (Abel) is slain, I am heir:
 I shall not feel (?) a point.

See ye where he is cast
 1140 Into a ditch to be rotted:
 I have no repentance in (the) world,
 By my hand though he be slain,
 As I am a quaint dealer.

from clafford GOD THE FATHER

Cain, for me where is Abel?
 1145 Do answer me quickly.

CAYNE

ny won arluthe dyhogall
 henna ty a wore ynta
 my nyngof warden thothe
 perhaps blygh so mot I go
 1150 an lathas pols a lema
 an harlot ploos

cooth ew eve hag avlethis
 pan na ylla omweras
 y vaw ny vidna boos

FFATHER

1155 yta voice mernans abell
 thethe vrodar prest ow kyllwall
 an doer warnas pub tellar

malegas nefra reby
 hag oll an tyer a bewhy
 1160 ew malegas yth ober

frute da bydnarre thocka
 na dadar avall neb preise
 ow molath y rof thyza
 molath ow mabe haw sperys
 1165 thyso kymar

CAYNE

*[Let not cayme looke in the father is face but look down
 & quake]*

theth voice arluth a glowaf
 saw tha face me ny wellaf
 sure er ow gew

moÿ ew ow gwan oberowe
 1170 hag in wethe ow fehasowe

CAIN

I know not, Lord, certainly —
 That — Thou knowest well —
 I am not warden to him:
 Perhaps so mote I go,
 1150 Killed him a little from hence —
 The foul rascal!

Old is he and wretched:
 Since he could not keep himself,
 His servant I would not be.

GOD THE FATHER

1155 Lo! (the) blood of (the) death of Abel,
 Thy brother, is always calling
 From the earth on thee, every where.

Accursed ever be thou,
 And all the land thou ownest
 1160 Is accursed in thy deed.

Good fruit let it never bear,
 Nor goodness of apple (at) any time
 My curse I give to thee;
 (The) curse of my Son and my Spirit —
 1165 Take unto thee.

CAIN

Thy voice, Lord, I hear,
 But thy face I do not see,
 Surely for my woe.

More are my weak deeds,
 1170 And also my sins,

1149. A wolf? See Bleit, in Vocabulary. N.

es tell ew tha vercy dew
thym tha ava

lemyn deffryth ove ha gwag
pur wyre dres oll tues in byes
1175 me ne won leverall prage
gans peb na vethaf lethys
en rage [?] an keth obarma

FATHER

cayme na vethys in della
rag tha latha dean mar qwra
1180 eve an gevyth vij kemmys

*[Let the father make a marcke in his forehedd this
word omega]*

token warnas me a wra
henna gwelys pan vova
ny vethis gans dean towches

CAYNE

me a vyn mose thom sera
1185 tha welas pana fara
a wra ef an nowethys

now god speda theis ow thase
me a wrug oblashion brase
hag a loskas shower a yees

[The father depart to heaven]

ADAM

1190 henna ytho' gwryes pur tha
pyma abell coves henna
der nagewa devethys

1189. *Lowes a yse*, "corn enough". Brit. Mus. Codex.
' MS. ythe.

Than so is Thy mercy, God,
To forgive me.

Now feeble am I and empty
Right truly beyond all folk in (the) world:
1175 I know not (how) to say why
By every one I shall not be slain
Here for this same deed.

GOD THE FATHER

Cain, thou shalt not be so: —
For if any man shall slay thee
1180 He shall get it seven (times) as much.

A token on thee I will make, —
When that shall be seen
Thou shalt not be touched by a man.

CAIN

I will go to my Sire,
1185 To see what notice(?)
He will take of the news.

Now God speed thee, my father! —
I made a great oblation,
And burnt a shower of corn.

ADAM

1190 That was done full well.
Where (is) Abel — say that —
That he is not come back?

1185. "To see what an affray he will make at the news." See the Cornish Drama D. 340, where the word should have been so rendered. N.

CAYME

anotha marsses predar
 worth y wothyas govena
 1195 a rogella ye vrodar
 me an syns gwethe es bucka
 ny won py theth tha wandra

ADAM

fo. 13 a. hemma ythew gorryb skave
 yma ow gwyll ow holan clawe
 1200 war tha glowas in tornma

tȳ ren lathas rom lowta
 ow molath theis rag henna,
 ha molath tha vabm ganso
 te a vith sure magata
 1205 an nowothow pan glowa
 ȳ holan terry a wra
 omskemynes del ota
 quicke in ker ke a lebma
 ny berraf gweall ahanas

1210 rag cavow sevall om saf
 war doer lemyn vmbelaf
 ow holan ter deaw gallas

CAYNE

omskem[i]nys lower ythove
 nyngew reis skemyna moye
 1215 nyth a nea perth ge cove¹
 na ow dama in teffrye
 me a vyn kyns es hethy
 mos a lema

*[Eva cometh to adam wher he lyeth and she proffer to
 take hem vpe]*

¹ MS. vetou.

CAIN

For him if thou art anxious
 Ask of his acquaintance
 1195 If he have hidden (?) his brother:
 I hold him worse than a goblin —
 I know not where he has gone to wander.

ADAM

This is a light answer —
 It is making my heart sick
 1200 Hearing thee at this turn.

Thou hast slain him, by my loyalty — *Thou dost he*
 My curse to thee for that,
 And thy mother's curse with it
 Thou shalt have surely as well.
 1205 The news when she hears
 Her heart will break.
 Accursed as thou art
 Quickly go away hence;
 I cannot bear sight of thee.

1210 For sorrows I stand upright:
 On (the) ground now I cast myself,
 My heart is gone in two.

CAIN

Accursed enough am I,
 It is not needful to curse more.
 1215 I will not deny thee — bear thou remembrance —
 Nor my mother seriously:
 I will, rather than stay,
 Go from hence,

L. 195. *a rag ella*, "if he be gone forward." B. M. Codex.

ha gwandra a dro in powe
 1220 kebmys yw an molothowe
 dowt yw thym cawas trygva

EVA

adam pandra whear thewhy
 yn delma bonas serrys
 vn ow holan pur thefry
 1225 ythoma pur dewhanhees
 ortha welas in statema

ADAM

a Eva ow freas kear
 ow holan ew ogas troghe
 oll owe joye ythew pur wyre
 1230 kellys der mernans ow floghe
 neb a geryn an moygha

EVA

sera ny won convethas
 ages dewan in neb for
 agen deaw vabe 3a thew grace
 1235 ythins pur vew byth na sor¹
 whath nyngew pell

cayme hag abell te a wore
 ornys yns tha vownt tabor
 tha weyll offren dehogall

1240 ha meer cayne yta ena
 devethys tha dre tothta
 rag henna saf y praytha
 ha gas cavow 3a wandra
 me ne brederaf gwell for

¹ MS. for.

L. 1226. *orth the welas.* B. M. Codex.

And wander about in (the) country;
 1220 So many are the curses,
 I have fear of finding a dwelling.

EVE

Adam, what vexeth you
 Thus to be angered?
 In my heart full surely
 1225 I am greatly grieved,
 Seeing thee in this state.

ADAM

Ah Eve, my dear spouse,
 My heart is nigh broken;
 All my joy is full truly
 1230 Lost, through (the) death of my child
 Whom I loved the most.

EVE

Sir, I know not (how) to understand
 Your grief in any way.
 Your two sons — thanks to God —
 1235 Were quite alive — be not angry —
 It is not long since.

Cain and Abel, (as) thou knowest,
 Are ordered to Mount Tabor,
 To make offering certainly.

1240 And see! Cain is there,
 Come home very quickly:
 Therefore stand up, I pray thee,
 And leave sorrows to wander:
 I think not of a better way.

ADAM

1245 eva nyngew tha gellas
 an obar ma tha wellas
 lethys yw abell na sor

EVA

*[Eva is sorrowfulle tereth her haire & falleth downe
 vpon adam. he conforteth her]*

pewa abell yw lethys
 dew defan y foȝa gwyre
 1250 nynges dean vytholl¹ in byes
 tha wythell an kethe murder
 mes te haw mabe cotha cayne

ADAM

a gans cayne omskemynes
 ow mabe abell yw lethys
 1255 may thove genys tha veare payne

sor dew ha trub[e]ll pub tew
 yma pub ower ow cressya
 yn bysma ha drevon bew
 ow sure a wra penya
 1260 nymbes ioȝ a dra in byes

EVA

owt aylas pandra vyth gwrys²
 hemma ew yeyne nawothowe
 ow holan ythew terrys
 fensan ow bosaf marowe
 1265 soweth bythqwathe bos formys

a te cayne omskemunys
 ow molath theȝo³ pub preys

¹ MS. vythell. ² MS. gwynes. ³ MS. theȝe.

ADAM

1245 Eve, it is not to hide
This work to see.
Slain is Abel: be not troubled.

EVE

What? is Abel slain?
God forbid (it) should be true!
1250 There is no man at all in (the) world
To do the same murder,
But thee and my eldest son Cain.

ADAM

Ah! by Cain accursed
My son Abel is slain,
1255 So that I am born to great pain.

God's wrath and trouble on every side
Are every hour increasing.
In this world and whilst we be alive
He surely will punish me:
1260 I have no joy of aught in (the) world.

EVE

Out! alas! what shall be done?
This is cold news:
My heart is broken:
I would that I were dead!
1265 Alas ever to be formed!

Ah thou Cain accursed!
My curse to thee always!

henna o gwan obar gwryes
 may ma dew han noer keffrys
 1270 warnas pub ere ow crya

rag henna woꝝa hemma
 nefra ny wren rejoycya
 mes pub ere oll ow mornya
 heb ioy vyth na lowena
 1275 der tha wadn ober omma

rag henna voyde a lema
 na whela agen nea
 mab molothow par del os

ow molath theȝo pub preys
 1280 ha molath tha dase keffrys
 te a v^t in gyth ha noos

CAINE

me ny wraf vry a henna
 me a levar theis dama
 kybmys molothow omma
 1285 me a wore ny sewenaffa
 nefra yn beyse

[Cayme speakethe to hys wiſſ]

rag henna mos a lema
 me a vyn nȝ won pylea
 rag bythqwath me nyn kerys

1290 malbew yddrag es thyma
 an chorle abell vs latha [leg. lethys]
 a voyd dama

cuntell warbarth ow fegans
 me a vyn mos pur vskys
 1295 ha woꝝa hemma dewans
 pell in devyth tha wandra

That was a weak work done,
So that God and the earth also are
1270 Crying on thee every hour.

Therefore after this
Never shall we rejoice,
But always all a-mourning,
Without any joy or gladness,
1275 Through thy weak deed here.

Therefore begone from hence,
Nor seek to deny us,
Son of curses as thou art.

My curse to thee always,
1280 And thy father's curse likewise
Thou shalt have by day and night.

CAIN

I do not make account of that,
I say unto thee mother:
So many curses (are) here
1285 I know I shall not prosper
Ever in (the) world.

Therefore go from hence
I will, I know not where,
For never (was) I loved.

1290 No manner (?) of repentance is to me,
The churl Abel is dead;
Begone, mother.

Gather together our needments:
I will go full quickly,
1295 And after this speedily
To wander far in (the) desert.

CALMANA *his wif*

A cayne cayne ow fryas kere
 ty a wruge pur throog ober
 tha latha abell dean da

fo. 14 b. 1300 theth owne vrodar ýthova
 haw brodar ve magata
 rag henna warbyn cunda
 ýtho theis motty latha
 sor dew yma thyn ragtha

CAYNE

1305 tetý valy bram an gathe
 nynges yddrag thymo whath
 awos an keth oberna

ADAM

ow fryas gwella tha geare
 gas tha ola hath ega
 1310 gwrew grasse thagen maker
 agan lavyr in bysma
 ny an dyllas ha moye

rag henna woȝa hemma
 in chast gwren ny kes vewa
 1315 ha carnall ioeye in býsma
 ny a vyn warbarth naha
 der vothe an tase a vercyeye

FFATHER

adam na wrethe in della
 bewa in kethe order na
 1320 theth hays a wra inressya
 heb number tha accomptya
 in della ythew appoyntyees

L. 1308. *ow gear*, "my word." B. M. Codex.

CALMANA

Ah Cain, Cain, my dear spouse,
Thou hast done a full evil deed
To slay Abel, a good man.

1300 Thy own brother was he,
And my brother as well,
Therefore against nature
Was it for thee to go to slay him:
God's anger is to us for it.

CAIN

1305 *Tety valy!* a cat's wind!
There is not repentance to me yet
On account of that same deed.

ADAM

My spouse, behold thy gear;
Leave thy weeping and thy groaning(?),
1310 Give you thanks to our Maker;
Our labour in this world
We have deserved it and more (?).

Therefore after this
Chastely we shall live together,
1315 And carnal joy in this world
We will together deny (us),
By (the) wish of the Father of Mercy.

GOD THE FATHER

Adam, thou shalt not thus
Live in that same order.
1320 Thy seed will increase
Without number to count:
Thus is it appointed.

tȳ a vyth mabe denethys
 a the corf sure na wra dowtya
 1325 henna a vyth havall theis
 na yll dean bos havalla
 ha genaf yfyth kerrys

ADAM

[Adam kneleth]

arluth benegas reby
 orth ow gwarnya in della
 1330 theth vlonogath pur theffry
 rebo collenwys neffra

CAYNE

Kalmana ow hoer ffysten
 gas ny tha vos a lemma
 rag nangew hy pryes ynten'
 1335 mathew res in ker vaggya
 degen genan agen pegans

par del osta ow fryas
 haw hoer abarth mamm ha tase
 gallas genaf sor an tase
 1340 rag latha abell pen braas
 ynweth molath mam ha taes
 reys ew thymo moy es cans

KALMANA

A cayme te a fylles mear
 rag gwehell an keth obar
 1345 ragtha ythos malegas

fo. 15 a. agen tase ha mamm eva
 lower ȳ mowns ȳ ow murnya
 ganssy ny vyth ankevys
 an murder bys venarȳ

¹ MS. yttern.

Thou shalt have a son born
 Of thy body surely — do not doubt —
 1325 He shall be like to thee,
 Man cannot be liker,
 And by me he shall be loved.

ADAM

Lord, blessed be Thou,
 Warning me thus!
 1330 Thy will full surely
 Be fulfilled always.

CAIN

Calmana, my sister, hasten: *my sister must*
 Let us be hence,
 For now is it quite time
 1335 That it is necessary to voyage away:
 Let us carry with us our needments.

As thou art my spouse
 And my sister on (the) side of mother and father,
 The Father's anger hath gone with me
 1340 For slaying Abel (the) big-head,
 Also (the) curse of mother and father
 Is given to me more than a hundred.

CALMANA

O Cain thou hast failed greatly
 For doing the same deed,
 1345 For it thou art accursed.

Our father and mother Eve
 Enough are they a-mourning
 By them will not be forgotten
 The murder for ever,

1350 kebmys ew ganssy murnys
 aga holan ew terrys
 rag cavow methaf y dy

CAYNE

awos henna ny wraf vry
 na anothans y bys voye
 1355 me ny settyaf gwaile gala

genaf lower y a sorras
 hag am molythys mar vras
 ny sowynaf gon yn ta
 nefra yn byes

1360 rag henna dune a lema
 yn peldar tha worthe ow thase
 yn cosow mannaf bewa
 po in bushes ha brakes brase
 rag ny bydgyaf bos gwelys
 1365 awos mernans

rag an murder o mar vrase
 ny yll dew thymo gava
 na ny vethaf in neb case
 tham taes awos descottha
 1370 unwith tha whelas gevyans

KALMANA

[Let hem shew the marck]

yn henna ythos tha vlanya
 dew a settyas marke warnas
 en in corne tha dale omma
 ha in delma y leverys
 1375 an gyrryow ma pur thefry

pynagell dean a weall henna
 hag a wrella tha latha
 ef astevyth vij plague moy

1350 So much is by them mourned,
 Their heart is broken
 For griefs I say?

CAIN

On account of that I will not care,
 Nor of them ever more
 1355 Will I set (the) value of a straw.

With me they have been angry enough,
 And have cursed me so greatly
 I shall not prosper, I know well,
 Ever in (the) world.

1360 Therefore let us come hence
 Into (the) farness from my father:
 In woods I would live,
 Or in bushes and great brakes,
 For I desire not to be seen
 1365 Because of death.

For the murder was so great
 God cannot forgive me,
 Nor shall I speak in any case
 To my father, because of discovery,
 1370 Once to seek forgiveness.

CALMANA

Therein thou art to blame:
 God hath set a mark on thee,
 In the horn of thy forehead here
 And thus he said
 1375 These words right surely: —

Whatsoever man shall see that
 And shall slay thee,
 He shall have sevenfold more.

CAYNE

an promas me ny roof oye
 1380 ý dristya ny vannaf vye
 dowl boos tulles

aban ew pub tra parys
 deen ny in kerth kekeffres
 peldar adro in byes

[Some fardell to carre with them]

1385 hagen flehis kekeffrys
 whath kethyns ý mar venys
 me a thog ran war ow hyen
 vskes lemyñ

KALMANA

gwra in della me ath peys
 1390 me a lead an voos am dorn
 ow holan ythew serres [terres]
 that sithe the time that I was borne
 bythqwath me nynbeys moy dewan

ADAM

[Show Seth]

fo. 15 b. gorthys rebo dew an tase
 1395 mabe thymo yma genys
 ha teveys tha boya¹ brase
 seth ow mabe ythew henwys
 why an gweall yta omma

me a bys than leall drenges
 1400 ha drevo omma yn beys
 tha voes leall servant thojo

FFATHER

adam me a levar theys

¹ MS. that Baga.

CAIN

For the promise I will not give an egg:
 1380 Trust him I will not,
 For fear of being deceived.

Since everything is ready,
 Let us come away also,
 Afar, round in (the) world.

1385 And our children also —
 Yet since they are so small,
 I shall carry part on my back
 Quickly now.

CALMANA

Do so, I pray thee:
 1390 I will lead the maid by my hand.
 My heart is broken,
 So that since the time that I was born
 Never had I greater grief.

ADAM

Worshipped be God the Father!
 A son unto me is born,
 1395 And grown to a great boy:
 My son is named Seth —
 Ye see him, behold him here.

I pray to the loyal Trinity,
 And while he shall be here in (the) world
 To be a loyal servant to it.

GOD THE FATHER

Adam, I will say to thee

tha vabe seth ew dowsys
genaf prest thom servya ve

1405 a skeans y fyth lenwys
hog a gonycke magata
nȳ vyth skeans vyth in beys
mes ȳ aswon ev a' wra
der a planantis mes a chȳ

1410 der howle ha steare awartha
ef a ra oll desernya
an pyth a v^t woȳa hemma
kekefrys a throg ha da

ADAM

[Adam kneleth & Seth also]

mear worthyans theis ow formyer
1415 ha gwrear a oll an beyse
y bosta arluth heb pare
in pub place rebo gwerthys
neb ath honor ny throg fare
yn seth rebo collenwys¹
1420 par dell vo tha voth nefra
omma pur greyf²

SETH

ha me in weth arluth neif
ath leall wones del vo reys
par dell osta arluth creif
1425 ha drevon omma in byes
clow ge ow leaf

may³ bome grace woȳa hemma
theth welas in lowendar
gans tha elath awartha
1430 vhull in neyf

¹ MS. tollenwys.

² MS. greys.

³ MS. maym.

Thy son Seth in chosen
By me always to serve me.

1405 With knowledge he shall be filled,
And with cunning as well.
There shall be no science in (the) world,
But he shall know it;
Through the planets without and within, (?)

1410 By sun and stars above,
He shall discern all,
The thing which shall be hereafter,
Likewise of bad and good.

ADAM

Much worship to Thee, my Former,
1415 And Creator of all the world.
Thou art a Lord without peer,
In every place that shall be worshipped!
Whoso honours thee shall not fare ill.
In Seth shall be fulfilled
1420 As is thy will always
Here full strong.

SETH

And I also, Lord of heaven,
Will serve thee loyally as shall be need,
As thou art a strong Lord;
1425 And while we are here in (the) world,
Hear thou my voice!

That I may have grace after this
To see thee in gladness,
With thine Angels above
1430 High in heaven!

LAMEC *in tent*

- peys I say golsowogh a der dro
 orthaf ve myns es omma
 lamec ythew ow hanowe
 mabe ythove cresowgh thyma
 1435 tha vantusale forsoth
- o cayme mabe adam ythove
 Sevys an Sythvas degre
 arluth bras sengys in prof
 nymbes pur suer ew bewa
 1440 peb am honor par dell goyth
- drog polat ove rom lowta
 na mere a dorn da ny wraf
 mes pub eare oll ow pela
 a dues wan mar a callaf
 1445 ow fancy yw henna
- whath kentnew ow hendas cayne
 pur bad dean lower accomptys
 me an kymmar in dysdayne
 mar ny vethaf ve prevys
 1450 whath mere lacka
- moye es vn wreag thym yma
 thom pleasure rag gwyll ganssy
 ha sure me ew an kensa
 bythqwath whath a ve dew wreag
- 1455 han mowyssye lower plenty
 yma thym nyngens dentye
 me as kyef pan vydnaf ve
 ny sparyaf anothans y
 malbew onyn a vo teag
- 1460 saw ythove wondrys troubles
 skant ny welaf vn banna

LAMECH

Peace I say! hearken ye round about

To me (as) many as are here!

Lamech is my name:

Son am I — believe ye me —

1435 To Methuselah forsooth.

Of Cain, Adam's son, am I

Raised, the seventh degree.

A great lord held in proof;

There is not full surely living

1440 Any one that honours me as he ought.

An evil *polat* am I, by my loyalty:

Not much with a good hand do I,

But always a-coercing

The weak folk if I can —

1445 My fancy is that.

Yet though my grandfather Cain is

A very bad man enough accounted,

I take it in disdain

If I be not proved

1450 Yet much worse.

More than one wife is there to me

According to my pleasure to do with them;

And surely I am the first

That ever yet had two wives.

1455 And maids plenty enough

Are to me — they are not dainty —

I find them when I wish,

I spare not of them

Especially(?) one who may be fair.

1460 But I am wondrously troubled,

Scarce do I see a drop.

pew an iowle pandra v^t gwryes
 me ny won war ow ena
 na whath ny gavas gweras

1465 an pleasure es thym in beyse
 ythew gans gwaracke tedna
 me a vyn mos pur vskes
 than forest quych alema
 ha latha an strange bestas

1470 a vs kyck an bestas na
 na a veast na lodn in beyse
 ny wressan bythqwath tastya
 na whath kyke genyn debbrys
 na gwyne ny vsyan badna

1475 vycuall erall theyn yma
 ha pegans lower tha vewa
 gans krehen an bestas na
 me a ra dyllas thyma
 par del wrug ow hendasow

1480 haw hendas cayme whath en bew
 yn defyth yn myske bestas
 yma ef prest ow pewa

drevan serry an taes dew
 towles ew tha vyshow bras
 1485 rag drog polat par dell ew
 ha lenwys a volothowe

[Bow and arw redy with the Servant]

fo. 11 b. ow servant des mes omma
 haw gwaracke dro hy genas
 me a vyn mos tha wandra
 1490 bestas gwylls tha asspeas
 hag a vyn gans ow sethaw
 latha part anothans y

L. 1464. *ny gavaf*, "I find not". B. M. Codex.

Who is the devil? what shall be done?
I know not on my soul,
Nor yet hath help been got.

1465 The pleasure that is to me in (the) world
Is to shoot with a bow.
I will go full speedily
To the forest quickly from hence,
And slay the strange beasts.

1470 What is (the) flesh of those beasts,
Nor of beast nor bullock in (the) world,
We never did taste,
Nor yet (is) flesh by us eaten,
Nor wine do we use a drop.

1475 Other victual to us there is,
And needments enough to live:
With skins of those beasts
I shall make for myself raiment,
As did my grandsires.

1480 And my grandsire Cain yet alive
In (the) desert, among beasts,
He is still living.

Because God the Father was angry
He is cast into great mischief,
1485 For a wicked *polat* as he is,
And filled with curses.

My servant, come thou out here,
And my bow bring thou it with thee:
I will go to wander,
1490 Wild beasts to espy,
And I shall with my arrows
Slay a part of them.

SERVANT

ages gweracke ha sethow
 genaf y towns y parys
 1495 me as lead bez yn cosow
 hag ena y fythe kevys
 plenty lower in pur thefry
*[depart lameck. his servant leadethe hem to the Forest
 near the bushe]*

CAYNE

gans pob me ew ankevys
 nyn aswon na mere a dues
 1500 cayne me a vythe henwys
 mabe cotha adam towles
 why a weall tha vysshew bras

whath ow holan ythew stowte
 awos latha abell lowte
 1505 na whath vs molathe an tase
 nymbes yddrack v^t in beys

why am gweall over devys
 ythama warbarth gans bleaw
 ny bydgyaf bonas gwelys
 1510 gans mabe den in bysma bew
 drefan omboos omskemynes

haw thas adam y volath
 gallas genaf hay sor braes
 drefan henna in neb place
 1515 ny allaf cavos powas
 mabe molothow y^of gwryes

der henna my ny vethaf
 doos in myske pobell neb pryes
 mes pub ere ow omgwetha
 1520 yn cossowe hag in bushes
 avell beast prest ow pewa

SERVANT

Your bow and arrows
With me they are ready:
1495 I will lead you to (the) woods,
And there will be found
Plenty enough in very earnest.

CAIN

By every one I am forgotten,
I know not much people;
1500 Cain I am called
Adam's eldest son, cast,
You see, to great mischief.

Yet my heart is stout:
Because of slaying Abel (the) lout,
1505 Nor yet of the father's curse
Have I repentance at all in (the) world.

Ye see me overgrown
I am altogether with hair:
I do not desire to be seen
1510 By a son of man in this world alive,
Because of my being accursed.

And my father Adam his curse
Hath gone with me, and his great anger:
Because of that in any place
1515 I cannot find rest —
A son of curses I am made.

Through that I am not
Come among people at any time;
But always keeping myself
1520 In woods and in bushes,
Like a beast ever living.

ow folly ythew mar vras
 haw holan in weth pur browt
 ny vanaf tha worth an tase
 1525 whylas mercy sure heb dowte
 kyn namboma lowena

owne yma thym a bub dean
 ganso tha vonas lethys
 saw an tase dew y hunyn
 1530 y varck warnaf y settyas
 poran gans y owne dewla
 why oll an gweall

[Shew the marche]

hag yth couses yn delma
 na wra dean vyth ow latha
 1535 war b[e]lyn y thysplesure leel

fo. 17 a. hag owe latha neb a wra
 vij gwythe y wra acqyttya
 y couses gans chardge pur greyf

saw whath wos an promes na
 1540 mere y thesaf ow towtya
 y bedna zym ny vyn ef

[Let hem hyde hem self in a bushe]

rag henna war ow ena
 me a vyn mos tha gutha
 in neb bushe kythew thym greyf

SERVANT

1545 mester da der tha gymmyas
 me a weall un lodn pur vras
 han[y]s in bushe ow plattya

sera in myske an bestas
 strange ythew eve tha welas
 1550 merough mester¹ pymava

¹ MS. m.

My folly is so great,
 And my heart also very proud,
 I will not of the Father
 1525 Seek mercy surely without doubt,
 Though I have not joy.

Fear is to me of every man
 By him to be killed;
 But the Father God Himself
 1530 His mark on me hath set
 Rightly with his own hands —
 Ye all see it —

And hath spoken thus;
 That no man shall be slaying me,
 1535 On pain of His loyal displeasure.

And he that shall slay me,
 Seven times he shall pay,
 He said, with a very strong charge.

But still notwithstanding that promise
 1540 Greatly am I a-fearing
 His blessing to me He will not (give).

Therefore on my soul,
 I will go to hide
 In some bush, though it be a grief for me.

SERVANT

1545 Good master, by thy leave,
 I see a very large bullock
 From thee in a bush a-crouching (?).

Sir, among the beasts
 Strange it is to see
 1550 Look you, master, where he is.

LAMEC

bythware thym na vova dean
 rag me ny allaff meddra
 set ow seth the denewhan
 may hallan tenna thotha
 1555 na berth dowt y fythe gwyskes

SERVANT

[let his man levyll the arrowe; and then shote]

nefra na wrewgh why dowtya
 ken es beast nagew henna
 ha strange yw tha vos gwelys

now yta an seth compys
 1560 tenhy in ban besyn peyll
 pardell os archer prevys
 hag a lathas moy es myell
 a vestas kyns es lemyn

LAMEC

now yta an seth tennys
 1565 han beast sure yma gweskes
 y vernans gallas gança

*[when cayme is stryken lett bloud appeare & let hem
 tomble]*

lead ve quycke besyn thotha
 may hallan ve attendya
 pan vanar lon ythewa

CAYNE

1570 owt aylas me yw marowe
 nymbes bewa na fella
 gwenys ove der an assow
 han segh gallas quyte drethaf
 pur ogas marow ythof

LAMECH

Be thou ware for me that it be not a man,
For I cannot aim;
Set mine arrow to a side,
That I may shoot at it;
1555 Have no fear, it will be struck.

SERVANT

Do not you doubt:
Other than a beast that is not,
And strange it is to be seen.

Now behold the arrow straight:
1560 Draw it up to the head,
As thou art a proved archer,
And hast slain more than a thousand
Of beasts before now.

LAMECH

Now behold the arrow shot,
1565 And the beast surely is struck;
His death has gone with it.

Lead me quickly even unto it
That I may consider (?)
What manner of bullock it is.

CAIN

1570 Out! alas! I am dead!
I shall not have life longer.
Pierced am I through the ribs,
And the arrow hath gone quite through me;
Very near dead am I.

[Lamec cometh to hem & fyleth hem]

1575 pardell vema vngrasshes
 lemyn ythoma plagys
 dell welowgh why oll an prove

LAMEC

owt te vyllan pandres gwryes
 sure hema ew dean lethys
 1580 me an clow prest ow carma

SERVANT

ow karma yma an beast
 me an gweall ow trebytchya
 gallas gonza hager feast
 roy y grohan thym I pray tha
 1585 tha wyell queth thym tha wyska

fo. 12 b. blewake coynt yw ha hager
 ny won pane veast ylla boos
 yth falsa orth y favoure
 y bosa neb bucka noos
 1590 ha henna y fyth prevys

[hear Lamec feleth hem]

LAMEC

gorta gas vy the dava
 drefan gwelas mar nebas
 pew osta lavar thymma
 marsed den po beast bras
 1595 dowte ahanas thym yma

CAYNE

a soweth vmskemynes
 me ew cayne mabe tha adam

1575 Even as I was graceless,
Now am I plagued,
As ye all see the proof.

LAMECH

Out thou villain! what is done?
Surely this is a man slain,
I hear him still a-crying.

SERVANT

A-crying is the beast,
I see him a-tumbling;
Gone (it) has with him, ugly beast:
Give his skin to me, I pray thee,
1585 To make a garment for me to clothe (me).

Hairy, quaint he is and ugly;
I know not what beast it can be:
It should seem by his favour
That he is some goblin of night,
1590 And that shall be proved.

LAMECH

Stay, let me feel (?) him,
Because of (my) seeing so little.
Who art thou? say to me
If thou art a man or a great beast —
1595 A doubt of thee is to me.

CAIN

Ah unhappy! accursed!
I am Cain, son to Adam.

genas ẏ thama lethys
 molath theis ow thas¹ ha mam
 1600 haw molath ve gans henna

LAMEC

pewa te ew cayne mab tha adam
 ny allaf cregye henna
 defalebys os ha cabm
 overdevys oll gans henna
 1605 ythos gans bleaw

prag ythosta in delma
 yn bushes ow crowetha
 marth bras ẏthew

me ny allaf convethas
 1610 y bosta ge ow hendas
 na care v^t thym in teffry

CAYNE

am corf ythos devethys
 hag a adam tha hendas
 lemyn ythos melagas
 ha vij plag te hath flehys
 1615 a v^t plagys creys ȝa ve

marcke dew warnaf ew sethys
 te an gweall in corne ow thale
 gans dean penvo convethys
 worthaf ve serten nȳ dale
 1620 bos mellyes a vs neb tra

LAMEC

te a weall veary nebas
 banna ny allaf gwelas
 tha vos accomptys rom lowta

¹ MS. theis tha thas.

By thee I am slain.

A curse to thee of my father and mother,
1600 And my curse with that.

LAMECH

What? art thou Cain, son to Adam?

I cannot believe that.

Deformed thou art and crooked;

Therewith all overgrown

1605 Thou art with hair.

Why art thou so

In bushes a-lying?

A great marvel it is.

I cannot discover

1610 That thou art my grandsire,

Nor any kinsman to me in earnest.

CAIN

Of my body thou art come,

And of Adam thy grandsire.

Now art thou accursed,

And sevenfold thou and thy children

1615 Shall be plagued — believe me.

God's mark on me is set,

Thou seest it in (the) horn of my forehead;

By man when it shall be discovered,

With me certainly ought not

1620 To be meddled on any account.

LAMECH

Thou seest very little,

A drop I cannot see

To be accounted, by my loyalty.

prag y wruge dew settya merck
 1625 in corn tha dale thym lavar
 kyn verhan warnas mar stark¹
 ny welaf mere ath favoure
 na merke vetholl yth tale

CAYNE

fo. 18 a. me a levar heb y dye
 1630 genaf dew a wrug serry
 hay volath in pur theffry
 thym a rose

drefan latha ow brodar
 abell o henna predar
 1635 mara mynta y wothfas

der henna me a thowtyas
 gans peb a fethan lethys
 saw dew thyma a wrontyas
 war y thyspleasure ef ryes
 1640 ny vethan in keth della

ha pennagle a wra henna
 plages y fetha ragtha
 hay verck y settyas omma
 in corne ow thale rag token

1645 ha tha ganas she omskemynys
 o me tha vo[na]s lethys
 en ath dewlaga[s] lemyrn

LAMEC

a soweth gwelas an pryes
 genaf y bosta lethys
 1650 marsew ty cayne ow hendas

ow boya o tha vlamya

¹ MS. start.

Why did God set a mark

- 1625 In (the) horn of thy forehead? — tell to me —
 Though I look on thee so strongly,
 I see not much of thy favour,
 Nor any mark at all in thy forehead.

CAIN

I will tell without swearing it:

- 1630 With me God was angry,
 And his curse in good earnest
 Gave to me,

Because of slaying my brother
 Abel that was — think —

- 1635 If thou wouldst know it.

Through that I feared

- By every one I should be slain,
 But God to me granted,
 On His displeasure (it was) given,
 1640 That I should not be so.

And whosoever should do that,
 Plagues he should have for it,
 And His mark he set here

In (the) horn of my forehead for a token.

- 1645 And by thee accursed
 O me to be slain,
 In thy two eyes now!

LAMECH

Ah unhappy! to see the time
 By me thou art slain,

- 1650 If thou art Cain my grandsire.

My boy was to blame,

ef a ornas thym tenna
 ha me ny wellyn banna
 me nebas pur wyre in faes

CAYNE

1655 a lamec drog was ythos
 ha me in weth mear lacka
 hemma o vengeance pur vras
 ha just plage ornys thyma
 soweth an pryes

LAMEC

1660 cayne whath kenthota ow hendas
 tha aswon me ny wohtyan
 na ny wrugaf tha wellas
 nangeu sure lyas blethan
 drefan bos defalebys

CAYNE

1665 defalebys ove pur veare
 hag over devys gans bleawe
 bewa ythesaf pub eare
 in tomdar ha yender reaw
 sure nos ha dyth
 1670 ny bydgyaf gwelas mabe dean
 gans ow both in neb termyn
 mes company leas gwyth
 a bub beast¹

oll an trobell thym yma
 1675 an chorle abell rag latha
 hema ew gwyer thymo trest

LAMEC

prag ye wrusta ye latha

¹ MS. beastas.

He bade me to shoot,
 And I saw not a drop
 I right truly little?

CAIN

1655 Ah Lamech, an evil fellow art thou,
 And I also much worse:
 This was vengeance full great,
 And a just plague ordained for me,
 Unhappy the time!

LAMECH

1660 Cain, yet though thou art my grandsire,
 To recognize thee I knew not (how),
 Nor did I see thee,
 Now it is surely many years,
 Because of being deformed.

CAIN

1665 Deformed am I very much,
 And overgrown with hair;
 I am living always
 In heat and coldness of frost,
 Surely night and day.
 1670 I desire not to see a son of man
 With my will at any period,
 But company many times
 With every beast.

All the trouble is to me
 1675 For slaying the churl Abel —
 This is true, trust to me.

LAMECH

Why didst thou slay him?

hag eve tha vrodar nessa
 henna o gwadn ober gwryes

CAYNE

fo. 18 b. 1680 drefan eve thom controllya
 ha me y vrodar cotha
 ny wrug refrance thym in beys

der henna me a angras
 ha pur vskys an lathas
 1685 nymbes yddrag a henna

molath dew ha tas ha mam
 gallas genaf ve droag lam
 poran rag an ober na

ow holan whath ythew prowte
 1690 kynthoma ogas marowe
 mersy whelas yma thym dowte
 thymo rag an oberow
 me a wore y vos dew stowte
 thymo ny vidn ef gava
 1695 na gevyans me ny whelaf

yethesaf ow tremena
 theso ny vannaf gava
 ow ena ny won pytha
 tha effarn ew y drigva
 1700 ena tregans gwave ha have

LAMEC

ah soweth gwelas an pryes
 cayne ow hengyke ew marowe
 ragtha ty a vyth lethys
 a false lader casadowe
 1705 squattys ew tha ampydnyan¹

[kill hem with a staf]

¹ MS. apydgnyan.

And he thy nearest brother —
That was a weak deed done.

CAIN

1680 Because that he controuled me,
And I his eldest brother,
Nor did reverence to me in (the) world.

Through that I was angered,
And very quickly slew him —
1685 I have not repentance for that.

(The) curse of God and (my) father and mother
Hath gone with me — an ill leap —
Right for that deed.

My heart yet is proud,
1690 Though I am nearly dead.
There is a fear to me to seek mercy
To me for the deeds.
I know that God is stout:
Me will He not forgive,
1695 Nor forgiveness will I seek.

I am dying:
Thee I will not forgive:
My soul I know not where it will go:
In hell is its dwelling;
1700 There let it dwell, winter and summer.

LAMECH

Ah unhappy! to see the time,
Cain my ancestor is dead:
For it thou shalt be slain,
O false, hateful robber!
1705 Dashed out (?) are thy brains.

SERVANT

owt aylas me ew marow
 haw fedn squatyes pur garow
 why an gweall inter dew ran

LAMEC

rag henna moes a lemma
 1710 my a vydn gwell a gallaf
 ny amownt gwythell duwhan
 lemyn ragtha

[depart away]

I DEVYLL

yma cayne adla marowe
 devn the hethas tha banowe
 1715 han pagya lamec ganso

II DEVYLL

deas a ena malegas
 theth vrodar te a lathas
 abell neb o dean gwirryan

yn tane te a wra lesky
 1720 han keth pagya ma defry
 yn effarn why drog lawan

[the devills car[i]eth them wth great noyes to hell]

I DEVYLL

yn pytt ma y wreth trega
 genaf ve a barthe wollas
 hag a loske in tomdar tane

1725 nefra ny thewh a lena
 myns na wra both an tas

SERVANT

Out! alas! I am dead,
And my head dashed very cruelly.
(You see it) into two parts —

LAMECH

Therefore go from hence
1710 I will, the best I can.
It avails not to make lamentation
Now for it.

FIRST DEVIL

Cain (the) outlaw is dead:
Let us come to fetch him to pains,
1715 And the manslayer (?) Lamech with him.

SECOND DEVIL

Come, O accursed soul!
To thy brother, whom thou slewest,
Abel, who was an innocent man.

In fire thou shalt burn,
1720 And this same manslayer (?) certainly,
In hell, ye wicked fiends.

FIRST DEVIL

In this pit thou shalt dwell
With me on the lower side,
And shall burn in heat of fire.

1725 Never shall ye come from thence,
As many as do not the Father's will.

ADAM

fo. 19 a. seth ow mabe [thym] des omma
 ha golsow ow daryvas
 hyrenath bew ove in bysma
 1730 ma thove squyth an lavyr bras
 es thymo pub noos ha dyth

 rag henna ke a lemma
 tha baradice heb lettya
 han oyle a vercy whela
 1735 mar kylleth a vs neb tra
 na thowt gorryb ty a vyth
 oll ath negys

SETH

 a das kear ny won for thy
 na ny vef bythqwath ena
 1740 me ny allaf prederye
 pana gwarter ythama
 ser tha whylas paradise

ADAM

 gwyth in hans compas tha yest
 na gymar dowl na mystrust
 1745 mes an for a vyth kevys
 yn vaner ma
 der ow oberow ena

 ty a weall allow ow thryes
 pan deth ve a baradice
 1750 en an very prynt leskys
 pan ve an noer malegas

*[An angell in the gate of paradise, a bright sworde in
 his hand]*

 ha pan deffasta than plas
 ty a gyef in yet vdn eall

ADAM

Seth, my son, come here (to me),
 And hear my declaration;
 A long time am I alive in this world,
 1730 So that I am weary of the great labour
 That is to me every day and night.

Therefore go from hence
 To Paradise without stopping,
 And seek the oil of mercy,
 1735 If thou canst; for anything
 Do not fear, thou shalt have an answer
 Of all thy errand.

SETH

O dear father, I know not a way to it,
 Nor was I ever there:
 1740 I cannot think
 What quarter I am,
 Sir, to seek Paradise.

ADAM

Keep in the straight road to (the) east,
 Nor take fear nor mistrust,
 1745 But the way shall be found
 In this manner
 Through my works there.

Thou wilt see (the) tracks of my feet,
 When I came from Paradise,
 1750 In the very print burnt,
 When the earth was cursed.

And when thou shalt have come to the place
 Thou wilt find in a gate an angel,

a ro gorthib theis in case
 1755 haw desyre ny wraff fillall
 byth avysshes a bub¹ tra
 a welyth ow mabe ena

SETH

*[Let seythe depart and folow the prynt of adam is feet
 to paradice]*

ow thas kere mos a lema
 me a vyn en by and by
 1760 hag y teaf thewhy arta
 gans gorryb kyns es hethy
 der both an tas awartha

me a weall ooll tryes ow thas
 am lead ve tha baradice
 1765 hema ew marudgyan bras
 an noer sure nȳ sowenas
 in for my wruge eave kerras

der temptacon bras an iowle
 chasshes on a baradice
 1770 me thyeth genaf hager dowle
 ha tha vysshew bras cothys
 ythene der order an tas
 trew govy

*[A tree in paradice with a meyd in the topp & reching
 in her armes the serpent]*

me a weall an place gloryes
 han eall yn yet ow sevall
 1775 splan tha welas ha precyous
 me a vyn mos pur evall
 en thotha thy salugy

fo. 19 b. eall dew an nef awartha
 theis lowena ha mear ioȳ

¹ MS. but.

Who will give an answer to thee in (the) case,
1755 And my desire I shall not fail —
Be advised of everything
Which thou seest, my son, there.

SETH

My dear father, go from hence
I will by and bye,
1760 And I will come to you again
With an answer before stopping(?)
By (the) will of the Father on high.

I see a print of my father's feet,
Which leads me to Paradise:
1765 These are great marvels:
The earth surely hath not prospered
In (the) way he hath made me go.

By great temptation of the devil
Chased are we from Paradise,
1770 So that there went with me an ugly cast,
And to great mischief fallen
Are we by the Father's order,
Sad! woe (is) me!

I see the glorious place,
And the angel in a gate a-standing,
1775 Bright to see and precious.
I will go very humbly
Unto him to salute him.

God's Angel of the heaven on high!
Gladness to thee and much joy!

1780 devethis ythof omma
 gans adam ow thase thewhy
 mar della mar thewgh plesys

CHERUBIN ANGELL

seyth des nes ha [thym] lavare
 tha negissyow heb daunger
 1785 ha na gymar owne in bys

SEYTH

ow negys ythew hemma
 tha whelas oyle a vercy
 chardges ythof in della
 [gans] ow thas omma thewhy
 1790 ages bothe marsew henna

rag ythew ef cothe gyllys
 hag in bysma nangew squyth
 y drobell ythew kemys
 whansack nyngew tha drevyth
 1795 mes pub eare ma ow crya
 war lerth an oyle a vercy

EALL

des nes then yet seth ha myer
 te a weall oll paradise
 avice pub tra ha lavar
 1800 pandra welletth o strangnes
 in iarden abarth agy

[Let seyth look into paradise]

SEYTH

ages bothe marsew henna
 me a vyn skon avycya
 an marodgyan es ena

1780 Come am I here
From Adam my father to you,
Thus if it please you.

ANGEL

Seth, come near and tell (to me)
Thine errands without delay,
1785 And take no fear in (the) world.

SETH

My errand is this:
To seek oil of mercy:
Charged am I thus
By my father here to you,
1790 If that be your will.

For he is become old,
And in this world is now weary.
His trouble is so much
Desirous he is not of aught,
1795 But always he is a-crying
After the oil of mercy.

ANGEL

Come near to the gate, Seth, and look,
Thou wilt see all Paradise.
Behold everything and say
1800 What thou seest of strangeness
In (the) garden within.

SETH

If that be your wish,
I will straightway behold
The wonders that are there.

[Ther he vyseth all thingis. and seeth ij trees and in the one tree, sytteth mary the virgyn & in her lappe her son jesus in the tope of the tree of lysf, and in the other tree y^e serpent w^{ch} caused Eva to eat the appell]

ANGELL

1805 lemyñ Seyth lavar thyma
abervath pandra welta
na wra kelas vn dra

SEYTH

me a weall sure vn gwethan
ha serpent vnhy avadn
1810 marow seigh hy avalsa

ANGELL

hona ew an keth wethan
a wrug kyns theth vam ha tas
debbry an avall an ankan
o defednys gans charge bras
1815 a anow an tas gwellla

han serpent na a welta
ythew an verÿ pryfna¹
a wrug an iowle tha entra
vnyn hy rag temtya
1820 theth vam eva

der henna dew a sorras
ha tha ve eve² a ornas
alena aga chassya
lavar pandra welta moy

SEYTH

1825 me a weall goodly wethan

¹ MS. prydna.

² MS. ave.

ANGEL

1805 Now Seth, tell to me
What thou seest within:
Do not hide one thing.

SETH

I see surely a tree,
And a serpent in it a-top
1810 Dead dry she seemed.

ANGEL

This is the same tree
Which heretofore caused thy father and mother
To eat the apple of the sorrow,
Which was forbidden with a great charge
1815 By the mouth of the best Father.

And that serpent which thou seest
Is that very serpent
Which the devil did enter
Into it, to tempt
1820 Thy mother Eve.

Therethrough God was angry
And me he ordered
To chase them from thence —
Say what thou seest more.

SETH

1825 I see a goodly tree,

hay thop pur vghall in ban
besyn neave ma ow tevȳ

hay gwrethow than door ysall
yma ow resacke pur leall
1830 besyn effarn pytt pur greyf

fo. 20 a. hag ena ow brodar cayne
me an gweall ef in mur bayne
hag in trob[e]ll may thew gwef

hag in tope an keth wethan
1835 me a weall vn mayteth wheake
ow setha in pur sertan
hag in y devra[n] flogh teake
der havall thym indella

ANGELL

*[The Angell goeth to the Tree of Lyf and breaketh an
appll and taketh iij coores and geveth yt to seyth]*

me a lavar theis dibblance
1840 henna lell ythew henwys¹
ew an wethan a vewnans
me a heath ran an frutyes
hag a thro parte anetha
avall pur vras

1845 meyr attomma tayre sprusan
a theth mes an avall ma
kemerthy ha goer in ban
in neb tellar tha gova
ha doag ȳ genas theth tas

1850 pen vo dewath y thethyow
hag in doer tha vos anclythys
goer sprusan in ȳ anow
han thew arall kekeffrys
bethans gorrys in ye thyw fridg

¹ MS. hemwys.

And its top full high above —
Even to heaven it is growing.

And its roots to the ground below
Are a-running full loyally,
1830 Even to hell, a pit full strong.

And there my brother Cain,
I see him in great pain,
And in trouble, so that there is woe to him.

And in (the) top of the same tree
1835 I see a sweet maiden,
A-sitting very certainly,
And in her bosom a fair child,
As seemeth to me so.

ANGEL.

I say to thee clearly,
1840 That is truly called,
It is the Tree of Life:
I will reach part of the fruits,
And will bring part of them,
An apple full great.

1845 See, here are three kernels,
Which have come from this apple:
Take them and put (them) up,
In some place to hide (?),
And carry them with thee to thy father.

1850 When shall be (the) end of his days,
And (he is) in earth to be buried,
Put a kernel into his mouth,
And the two others likewise
Let them be put in his two nostrils.

1855 hag y teiff an keth spruse na
 vn gwethan woja henma
 na berth dowt av^t pur deake

ha penvo hy cowle devys
 hy a v^t pub ear parys
 1860 tha thone an oyle a vercy

pan vo pyp myell ha pyp cans
 a vlethydnyow clere passhes
 in vrna gwaytyans dewhans
 warlerth oyle mercy pub pryes
 1865 ha salvador in teffry
 an dora mes a baynes

lavar theth tas in della
 ha thotha ythyll trustya
 in delma ythew poyntyes
 1870 ffysten dewhans a lemma
 ow banneth theis

SEYTH

mear a ras thewhy eall due
 ow tysqwethas thym pub tra
 thow thas kere oll par dell ew
 1875 me a vyn sure y thysca
 an marogyan dell ew braes

me a vyn mos alema
 in hanow dew a wartha
 tha dre tha adam ow thas

[Seyth goes to his father with the coores & gyveth yt hem]

1880 Lowena thewhy ow thas
 devethis a paradise
 ythof lemyn tha thew gras
 ow negyssyow ythew gwryes
 par dell wrussowgh thym orna

1855 And there shall come from those same kernels
 A tree after this —
 Have no fear — it shall be very fair.

And when it shall be quite grown,
 It will be always ready
 1860 To bear the Oil of Mercy.

When (there) shall be five thousand and five hundred
 Of years clear passed,
 Then let him look eagerly
 After oil of mercy always,
 1865 And a Saviour indeed
 Shall bring him out of pains.

Tell thy father so,
 And to it he can trust,
 As is appointed.
 1870 Hasten quickly hence:
 My blessing to thee!

SETH

Much thanks to you, God's Angel,
 A-shewing me everything.
 To my dear father all as it is
 1875 I will surely teach it,
 As the wonders are great.

I will go hence,
 In (the) name of God above,
 Home to Adam my father.

1880 Gladness to thee, my father!
 Come from Paradise
 Am I now, thanks to God!
 My errands are done,
 As you did order me.

ADAM

fo. 20 b. 1885 welcom os Seyth genaf ve
 pana nowethis es genas
 marsew an oyle a vercy
 dres genas omma theth tas
 pur lowan me a vea

SEYTH

1890 nagew whath ow thaes forsothe
 me a levar thewgh dell goeth
 an gwreanathe a bub tra

pan defa an termyn playne
 a pympe myell ha v cans vlethan
 1895 an oyle a vercy in nena
 a vyth kevys

yn paradise y whelys
 defrans marodgyan heb dowl
 specyall vn gweathan gloryes
 1900 ow hethas in ban pur stowte
 besyn nef sure me a gryes

hay gwreythow than doer ysall
 besyn effarn ow hethas
 hag ena pur wyer heb fall
 1905 ythesa in trobell braes
 ow brodar Cayne in paynes

now in toppe an wethan deake
 ythesa vn virgyn wheake
 hay floghe pur semely maylyes
 1910 vn y defran wondrys whans

ADAM

gorthis rebo dew an taes
 ow ry thym an nowethys

ADAM

1885 Welcome art thou, Seth, with me:
What news are with thee?
If the Oil of Mercy is
Brought by thee here to thy father,
Very glad shall I be.

SETH

1890 It is not yet, my father, forsooth,
I tell to you as behoves,
The truth of every thing.

When the time shall come plainly
Of five thousand and five hundred years,
1895 The Oil of Mercy then
Shall be found.

In Paradise I saw
Divers marvels without doubt:
Especially a glorious tree,
1900 Reaching aloft full stoutly,
Even to heaven, I surely believe.

And its roots to the earth below
Even to hell reaching,
And there right truly without fail
1905 Was in great trouble
My brother Cain in pains.

Now in (the) top of the fair tree
Was a sweet virgin,
And her child full seemly swaddled
1910 In her bosom, wondrous desirably.

ADAM

Worshipped be God the Father,
A-giving me the news,

sure nymbes bes v^t mar vraes
 nangew termyn tremenys
 1915 a vlethydneyowe¹ moy es cans

SEYTH

me a wellas gwethan moy
 ha serpent in ban ynný
 marow seigh hý afalsa

ADAM

honna o drog preyf heb nam
 1920 a dullas eva tha vabm
 der henna ny² kylsyn iam
 ioyes paradise rag nefra

SEYTH

attoma tayr sprusan dryes
 mes a baradice thewhý
 1925 a avall y fons terrys
 a theth an wethan defrý
 ew henwys gwethan a vewnans

an eall a ornas thyma³
 panvo dewath theth dythyow
 1930 hath voes gyllys a lema
 gorra sprusan yth ganow
 han thew arall pur thybblance
 in tha thew freyge

fo. 21 a. mes an spruse y fyth tevys
 1935 gwethan a vyth pure precyous
 wosa henna marthys teake
 in pur theffry

¹ MS. vlenydneyowe.

² MS. I.

³ MS. thewy.

Surely I have not anything(?) so great:
Now is passed a time
1915 Of years more than a hundred.

SETH

I saw (one) tree more,
And a serpent above in it —
Dead dry she seemed.

ADAM

This was an evil worm without exception(?)
1920 Who deceived Eve thy mother:
Therethrough we have now lost
(The) joys of Paradise for ever.

SETH

Here are three kernels brought
Out of Paradise to you:
1925 From an apple they were broken,
Which came from a tree surely
(That) is called (the) Tree of Life.

The angel ordered me,
When should be the end of thy days
1930 And thou wert gone hence,
To put a kernel into thy mouth,
And the two others full clearly
Into thy two nostrils.

Out of the kernels will be grown
1935 A tree that will be very precious
After that, marvellously fair
In very earnest.

ha penvo hy cowle devys
 hy a vyth pub eare parys
 tha thone an oyle a vercy

ADAM

1940 mere worthyans than drenges tase
 ow crowntya thymmo sylwans
 woꝛa henma ken thew pell

seyth ow mabe golsow themma
 ha theth charrdgȳa me a ra
 1945 in dan ow bannethe pur leall

gwayte an tas an neff gorthya
 ha pub ere orta cola
 yn pub otham a vesta
 ef a wra sure tha succra
 1950 hag a vydn the vayntaynya
 in bysma pell tha vewa
 ow mabe merke an gyrryow ma

SEYTH

A das kere mere rase thewhy
 agis dyskans da pub preyse
 1955 me a goth in pur thefrȳe
 gorthya dew an leall drengis
 han mabe gwelha

han spyrys sans aga thry
 dell yns onyn me a gryes
 1960 try fersons yns pur worthy
 ow kys raynya in joyes
 in gwlase nef es awartha

ha rag henna y coth thyma
 gans colan pure aga gwerthya

And when it shall be quite grown,
 It will be always ready
 To bear the Oil of Mercy.

ADAM

1940 Much worship to the Trinity Father,
 A-granting me salvation,
 After this though it is far.

Seth, my son, hearken to me,
 And thee will I charge
 1945 Under my blessing very loyal.

Take care to worship the Father of the heaven
 And always to hearken to Him.
 In every need which thou hast
 He will surely succour thee,
 1950 And will support thee
 In this world long to live —
 My son, mark these words.

SETH

O dear father, much thanks to you
 For your good teaching at every time:
 1955 It behoves me in very earnest
 To worship God the loyal Trinity,
 And the best Son,

And the Holy Spirit, (the) three of them,
 As they are one I believe:
 1960 Three Persons are they full worthy
 A-reigning together in joys,
 In (the) country of heaven that is above.

And therefore it behoves me
 With a pure heart to worship them.

ADAM

[Lett Death apeare to adam]

1965 coth ha gwan-ythof gyllys
 nym beas bewa na fella
 ankaw ythew devethys
 ny vyn omma ow gasa
 tha vewa omma vdn spyes

1970 me an gweall prest gans gew
 parys thom gwana pub tew
 ny geas scappya deva
 an preys mall ew genaf

me a servyas pell an beyse
 1975 aban vema kyns formys
 naw cans bloth of me a gryes
 ha deakwarnegans recknys
 may thew pryas mos a lema

fo. 21 b. flehys am bes¹ denethys
 1980 a Eva ow freas mear
 dewthack warnygans genys
 a vybbyan hemma ew gwyre
 heb ow mabe cayne hag abell

yn weth dewthack warnugans
 1985 a virhas in pur thibblans
 my ambe heb tull na gyll
 a thalathfas an bÿsma

han bys ythew incresshys
 drethaf ve hag ow flehÿs
 1990 heb number tha vos comptys
 tha thew y whon² gras ractha

DEATH

adam gwra thymmo parys

¹ MS. bef.

² MS. whom.

ADAM

1965 Old and weak am I become:

I have not life longer:

Death is come:

He will not here leave me

To live here one space.

1970 I see him now with a spear

Ready to pierce me (on) every side:

There is no escape from him:

The time is a desire with me.

I have long served the world:

1975 Since I was first formed

Nine hundred years I am, I believe,

And thirty reckoned;

So that it is time to go from hence.

Children have I born

1980 Of Eve my spouse many;

Thirty-two born

Of sons — this is true —

Without my son Cain and Abel.

Also thirty-two

1985 Of girls, very clearly

I have had, without deceit or guile,

From (the) beginning of this world.

And the world is increased,

Through me and my children,

1990 Without number to be counted:

To God I give thanks for it.

DEATH

Adam, make ready for me.

te am gweall ve devethys
 theth vewnans gans ow spera
 1995 the gameras alemma
 nynges gortas na fella
 rag henna gwra theth wana
 der an golan may thella

ADAM

ankow y whon theis mur grace
 2000 ow bewnans tha gameras
 mes an bysma

rag pur sqwyth ove anotha
 tha thew y whon gras ragtha

gwyn ow bys bos thym fethys
 2005 lavyr ha dewhan an beyse
 pel me ren sewyas [leg. servyas?] omma

ha rag henna gwraf comena
 then leall drengys ow ena

I DEVYLL

cowetha bethowgh parys
 2010 an thev[o]llow pub onyn
 ena adam tremenys
 dune thy hethas than gegen
 then pytt downe barth a wollas

LUCYFER

na na ny wreth in della
 2015 yma ken ornes ractha
 yn lymbo barth awartha
 ena ef a wra trega
 del ew ornes gans an tace

Thou seest me come,
Thy life with my spear
1995 To take from hence.
There is no longer delay;
Therefore I will thrust thee
That it go through the heart.

ADAM

Death, I give thee much thanks
2000 For taking my life
Out of this world.

For full weary am I of it,
To God I give thanks for it.

White (is) my world that for me are vanquished
2005 (The) labour and sorrow of the world —
Long have I followed [leg. served] it here.

And therefore I do commend
My soul to the loyal Trinity.

FIRST DEVIL

Comrades, be ye ready,
2010 The devils every one!
Adam's soul has passed:
Let us come to fetch it to the kitchen,
To the deep pit on the lowest side.

LUCIFER

No, no, thou shalt not do so,
2015 It is otherwise ordained for him.
In Limbo on the highest side,
There shall he dwell,
As is ordained by the Father.

ty a wore in Effarnow'
 2020 yma mansyons heb gow
 neb yma an thewollow
 a theth mes an nef golow
 genaf ve ow teen rowle vras

fo. 22 a. an chorll adam y drygva
 2025 a vyth abarth awartha
 in onyn an clowster[s] na
 neb na vyth tam lowena
 mes in tewolgow bras ena
 ow kelly presens an tase

2030 han moygha payne a vetha
 y vabe cayne in paynes brase
 ef a dryg bys venyth
 yma ef Barth a wollas
 in pytt downe ow leskye

3 DEVYLL

2035 prage na v^t an chorle adam
 in kethe della tremowntys
 me a wra then horsen cam
 Boos calassa presonys
 mar callaf kyns es hethy
 2040 drefan terry gorhemyn

LUCYFER

me a lavar theis an case
 kyn wrug adam pegh m^r vras
 ef an geva yddrage tyn

ha dew thotheif a awas
 2045 y^t thyspleasure ha^y sor bras
 hag in della ny wrug cayne

Ef a lathas ye vrodar
 ny gemeras yddrag vyth

¹ MS. Effarne owe.

Thou knowest in Hell,
 2020 Are mansions without a lie,
 Where are the devils
 Who came from the heaven of light
 With me bearing great rule.

The churl Adam his dwelling
 2025 Shall be on the upper side
 In one of those cloisters,
 Where shall not be a jot of gladness,
 But in great darkness there,
 Losing the Father's presence.

2030 And the greatest pain shall have
 His son Cain: in great pains
 He shall dwell for ever.
 He is on (the) lowest side
 In a deep pit a-burning.

THIRD DEVIL

2035 Why shall the churl Adam not be
 Tormented in that same way?
 I will make the crooked whoreson
 Be most hardly imprisoned,
 If I can, rather than stay,
 2040 Because of breaking a commandment.

LUCIFER

I will tell to thee the case —
 Though Adam did a sin so great,
 He had for it sharp repentance.

And God to him forgave
 2045 His displeasure and His great anger,
 And so did not Cain.

He slew his brother,
 Nor had repentance at all,

mes y regoyssyas pur vear¹
 2050 hag a sor an tas trevyth
 yn serten ef ny synges

rag henna bys venary
 eve a dryge ena deffry
 in paynes bras avel ky
 2055 ioy nef ew thotha kellys

[They go to hell wth great noyes]

yea Cayne hay gowetha
 in keth order a vewa
 an place ew ornas ractha
 in efarn barth a wollas

2060 hag adams vengens thotha
 lymbo ew ornys thotha
 da ragtha ef ha[y] gowetha
 ny dastyans an payne bras

[An Angell conveyeth adams soole to lymbo]

I DEVYLL

yth oll agen vyadge ny
 2065 ren iowle bras ny dalvyth² oye
 tregans an chorle neb yma

dvne ny warbarth a gowetha
 tha effarnow a lema
 then paynes a thewre nefra

[ANGELL]

2070 a ena adam dremas
 des genaf 3a effarnow
 ena ornys thies ew place
 gans an tas theso heb gowe
 tha remaynya rag season

¹ MS. vean.

² MS. dalv^t.

But rejoiced very much,
 2050 And for the Father's anger aught
 Certainly he did not care.

Therefore for ever
 He shall dwell here surely,
 In great pains like a dog —
 2055 Joy of heaven to him is lost.

Yea, Cain and his comrades
 In (the) same order shall live.
 The place is ordained for him
 In hell, on (the) lower side.

2060 And Adam, vengeance to him!
 Limbo is ordained for him:
 Good for him and his comrades
 They taste not the great pain.

FIRST DEVIL

See, all our voyage,
 2065 By the great Devil, will not be worth an egg!
 Let the churl dwell where he is.

Come we together, O comrades!
 To hell from hence,
 To the pains that endure for ever.

ANGEL

2070 O soul of Adam excellent!
 Come with me to hell:
 There a place is ordained for thee,
 By the Father for thee without a lie,
 To remain for a season.

fo. 22 b. 2073 pan deffa an oyle a vercy
 te a vith kerrys then ioeye
 than nef vghall a vghan

*[Lett adam be buried in a fayre tombe wth som churche
 songis at hys buryall]*

SEYTHE

ow thas pan ewa marowe
 me a vyn y anclythyas
 2080 dvn a lebma heb falladow
 gorryn an corf in gweras
 gans solempnýtý ha cane

mes an dore eve a ve gwryes
 hag arta then keth gwyras
 2085 ef a v^t treylyes serten

ha del ve thym kyns ornys
 an dayer sprusan yw gorrys
 in ý anow hay fregowe

[The 3 kernels put in his mowthe & nostrels]

del o ef an kensa dean
 2090 a ve gans an tas formyes
 yn beth yta ef lebmyñ
 then tas dew rebo grassies
 omma rag ý oberowe

ENOCH

enoch ythew owe hanowe
 2095 leal servant then drengis tas
 mabe Jared ythov heb gowe
 Sevys a lydneyathe pur vras
 heb dowl ythof

ha pur leall an sythvas degre
 2100 desendys a adam ove

2075 When the oil of mercy shall come,
 Thou shalt be carried to the joy,
 To heaven, high of height.

SETH.

Since my father is dead,
 I will bury him.
 2080 Let us come from hence without fail,
 Let us put the corpse in (the) ground
 With solemnity and song.

Out of the earth he was made,
 And again to the same ground
 2085 He shall be turned again.

And as was formerly ordained to me,
 The three kernels are put
 Into his mouth and his nostrils.

As he was the first man
 2090 That was formed by the Father,
 In a grave behold him now.
 To the Father God be thanks
 Here for his works.

ENOCK

Enoch is my name,
 2095 A loyal servant to the Trinity Father:
 Son of Jared am I without a lie:
 Sprung from lineage full great
 Without doubt am I.

And very loyally of the seventh degree
 2100 Descended from Adam am I;

in oydge me ew in orma
 try cans try vgans in prove
 ha whath pypm moy pan es thym coof
 in geth hythew

2105 me a beys tha wrear neff
 may fon pub eare plegadow
 tha vonas y servant ef
 in bysma heb falladowe
 ha drevone bewe

FFATHER IN HEAVEN

[Enoch kneleth when the father speketh]

2110 enoch me a levar thyes
 owe bothe tha vos in delma
 may fosta qwyck transformys
 tha baradice a lemma
 me a vyn may foes vskys
 2115 [b]ethis in corf hag ena
 byth parys in termyn ma

hag ena y wres gortas
 ogas tha worvan an beyse
 an mystery ythew pur vras
 2120 genaf ny vyth dysclosyes
 tha thean vytholl in bysma

[Enoch is caried to paradise]

ENOCH

fo. 23 a. gorthyes rebo dew an tas
 tha vlonogath rebo gwryes
 hemma ythew marrudgyan bras
 2125 ythesaf ow pose gorthys
 ny won pylea

me a wore hag a leall gryes
 gwreans dew y vos henma

In age I am at this hour
 Three hundred three score in proof,
 And yet five more when I recollect,
 This day.

2105 I will pray to the Maker of heaven,
 That I may be always pleased
 To be his servant
 In this world without fail
 And whilst I live.

FATHER IN HEAVEN

2110 Enoch, I say to thee
 That my will is thus —
 That thou be transformed alive,
 From here to Paradise,
 I will that thou be quickly;
 2115 Thou shalt be in body and soul —
 Be ready at this time.

And there thou shalt tarry
 Nigh unto (the) end of the world.
 The mystery is very great,
 2120 By me it shall not be disclosed
 To any man in this world.

ENOCH

Worshipped be God the Father!
 Thy will be done.
 These are great marvels.
 2125 I am being put
 I know not where.

I know and loyally believe
 That this is God's doing.

- devethys tha baradice
 2130 me a wore gwyre ythoma
 place delycyous' ew hemma
 peldar ynno me a vewa
- der temptacon an teball
 ow hendas adam pur weare
 2135 eave regollas der avall
 an place glorious pur sure
 maythew gweve oll thy assbew
- rag henna pobell an beise
 na wreugh terry an deffan
 2140 a vyth gans dew thugh ornys
 dowte tha gawas drog gorfan
 ha myschef bras war bub tew
- mara qwrewgh orthaf cola
 why asbythe woꝝa henma
 2145 ioies nef in vdn rew

SEYTH

- kebmys pehas es in byes
 gwrres gans tues heb amendya
 mathew dew an tas serryys
 bythquath gwyell mabe dean omma
- 2150 distructyon yma ornys
 pur serten war oll an beise
 may fyth consumys pub tra
- henna ythew convethys
 der an discans es thymma reis
 2155 gans an tas es a vghan
- an planattis es awartha
 han steare inweth magata
 ow poyntya mowns pur efan

' MS. delycyans.

Come to Paradise

- 2130 I know truly I am.
 A delicious place is this:
 Long in it I shall live.

- Through temptation of the evil one,
 My grandsire Adam full truly
 2135 He lost through an apple
 The glorious place full surely,
 So that there is misery to all his issue.

- Therefore, people of the world,
 Do not ye break the prohibition,
 2140 Which is by God ordained to you.
 Fear to get an evil end,
 And great mischief on every side.

- If ye do hearken to me,
 Ye shall have after this
 2145 Joys of heaven in a gift.

SETH

So many sins are in (the) world
 Done by folk without amending,
 That God the Father is angered
 That he ever made a son of man here.

- 2150 A destruction is ordained
 Very certainly over all the world,
 So that every thing shall be consumed.

- That is understood
 Through the teaching that is given to me
 2155 By the Father that is on high.

The planets that are on high,
 And the stars also as well,
 Are pointing very plainly.

[Let hem poynt to the sun the moone & the firmament]

an howle han loor kekeffrys
 2160 oll warbarth ew confethys
 than purpose na mowns ow toos

han distructyon a vyth bras
 may fyth an byes destryes
 der levyaw a thower pur vras
 2165 po der dane y fyth leskys
 creseugh thyma marsewhy fure

rag henna gwrens tues dowtya
 an tase dew tha offendya
 der neb maner for in beyse

fo.23 b. 2170 rag voydya an peril na
 scryffes yma thym pub tra
 a thallathfas an bysma
 may fova leall recordys
 a vynes tra es ynna gwryes

2175 an leverow y towns y omma
 why as gweall wondrys largya
 ha pub tra oll in bysma
 skryffes yma yn ryma
 dowt na vans y ankevys

2180 deaw pillar mannaff poyntya
 rag an purpas na whare
 bryck a v^t onyn anetha
 ha marbell a vyth y gylla
 rag sawment a vyth gwryes
 2185 than leverowe

an bricke rag na vons leskys
 der dane v^t henna ew gwryes

han marbell tam consumys
 der thower ny v^t hema ew gwrez

The sun and the moon likewise
2160 Altogether are understood —
To that purpose they are coming.

And the destruction will be great,
So that the world will be destroyed
Through floods of water full great,
2165 Or through fire it will be burnt:
Believe me if ye be wise.

Therefore let people fear
To offend the Father God
In any kind of way in (the) world.

2170 To avoid that peril,
Written for me is everything
From (the) beginning of this world,
So that there may be loyal records
Of all things that are done in it.

2175 The books behold them here:
Ye see them wondrous large;
And everything in this world
Is written in these:
Fear not that they shall be forgotten.

2180 Two pillars I will appoint
For that purpose anon:
Brick shall one of them be,
And marble shall its fellow be.
For preservation shall be made
2185 To the books.

The brick that they be not burnt
By any fire, that is made;

And the marble, a jot consumed
By water that there be not, this is made.

2190 drefan ý vos mean garow
wondrys callys¹

JARED

an pillars ýtowns parys
gorrowgh ynna an leverow
nynges art v^t ankevys
2195 na tra arall sur heb ow
mes vnna [y] mowns skryves

a bub sort oll a leverow
egwall vnna ew gorrys
pekare ythew an sortow
2200 gorrys vnna der devyes
in diffrans ha kehavall

lemyn me as goer in badn
hag in nyell sure bys vickan
an record a vythe heb fall
2205 pur wyer kevys

SEYTH

[Putt the pillers upright]

rag henna pobell dowtyans
ha then tas gwren oll pegy
na skydnya an keth vengeans
in neb termyn warnan ny
2210 nagen flehys

FFATHER IN HEAVEN

drog ew genaf gwythill dean
preshyous² havan thom honyn
rag cola orthe vdn venyn
glane ef regollas an place

¹ In the MS. this and the preceding line come after line 2185.

² MS. preshyons.

2190 Because of its being a rough stone
 Wondrous hard.

JARED

 The pillars behold them ready:
 Put ye the books therein:
 There is no art whatever forgotten,
2195 Nor aught else surely without a lie,
 But in them are written.

 Of every sort of books
 Equally in them are put,
 As are the sorts
2200 Put in them by twos,
 Differently and similarly.

 Now I will put them up,
 And strongly sure for ever
 The record will be without fail
2205 Right truly found.

SETH

 Therefore let people fear,
 And to the Father let us all pray.
 That the same vengeance may not fall
 At any time on us,
2210 Nor our children.

FATHER IN HEAVEN

 I am sorry that I made man
 Quite like to myself:
 For hearkening to a woman
 He hath clean lost the place.

2215 am leff dyghow pan wrussen
 pan wrega dryes ow defen
 mes a baradice pur glane
 whare an eall as gorras

fo. 24 a. an sperys ny drige neffra
 2220 in corf mabe dean v^t in byes
 ha reason ew ha praga
 rag y voos kyg medall gwryes
 ha pur vrotall gans henna

nynges dean orthe ow seruya
 2225 len ha gwyrryan sure pub pryes
 saw noye in oll an bysma
 hay wreag hay flehys keffrys
 ow bothe ythew in della

gweyll deall war oll an byes
 2230 may fythe pub tra consumys
 mes serten mannaf sawya

Nor

noy mabe lamec gylwys ove
 arluthe brase oll perthew cove
 ythof omma in bysma

2235 substance lower ha byth ha da
 yma thyma tha vewa
 maythof sengys rag neffra
 tha worthya ow arluth da
 an drengys es a wartha

[Noy commeth before heven & kneleth]

FFATHER IN HEAVEN

2240 noy des thymma ve lebmyn
 ha golsow thym a gowsaf

2215 With my right hand when I had made (him),
 When he did beyond my prohibition,
 Full clean out of Paradise
 Anon the angel put them.

The spirit shall not dwell always
 2220 In (the) body of any son of man in (the) world;
 And a reason is and why,
 Because of his being made soft flesh,
 And very brittle therewith.

There is no man serving me
 2225 Faithful and innocent surely at all time,
 Save Noah in all this world,
 And his wife and his children likewise:
 My will is thus:

To make a flood over all the world,
 2230 So that everything be consumed;
 But certain I will save.

NOAH

Noah son of Lamech I am called;
 A great lord, all ye bear remembrance —
 Am I here in this world.

2235 Substance enough of property(?) and good
 Is to me to live,
 So that I am held forever
 To worship my good Lord,
 The Trinity that is on high.

FATHER IN HEAVEN

2240 Noah, come to me now,
 And hearken to me what I shall say.

NOYE

parys ove arluthe brentyn
tha vlanogathe lavartha

FFATHER IN HEAVEN

noy mar lenwys ew an byes
2245 lemyn a sherewynsy
maythow dewathe devethys
vнна a gyke pub huny'
gans peagh pur wyre ew flayrys
ny allaf sparya na moye
2250 heb gwehill mernans a vear spyes
war pobell oll menas tye
ha tha wreag ha tha flehys
han pythe along theȝo gye

*[tooles and tymber redy. wth planckis to make the arcke,
a beam a mallet a cālkyn yre[n] ropes mass[t]es pyche
and tarr]*

rag henna fysten ke gwra
2255 gorthell a planckes playnyes
hag vнна leas trigva
rowmys y a vythe henwys
a veas hag agy inta
gans peyke bethance stanche gwryes
2260 ha try cans kevellȳn da
an lysster a vythe in heys

ha hantercans kevelen
inweth te a wra yn leas
han vheldar me a vyn
2265 deagwarnygans maȳ fo gwryes
war tew a thella[rg] daras
tȳ² a wra port ef a v^t henwys
jystes dretha ty a place³
a leas rag na vo degys

¹ MS. hvnythe.

² MS. da tȳ.

³ MS. playne.

NOAH

Ready am I, noble Lord,
 Speak Thou Thy will.

FATHER IN HEAVEN

Noah, the world is so filled
 2245 Now with wickedness,
 That there is an end come
 In it of flesh of every kind;
 With sin full truly it is fetid.
 I can spare no more
 2250 Without doing death of long duration,
 On all people except thee,
 And thy wife and thy children,
 And the property that belongs to thee.

Therefore hasten, go, make
 2255 An ark of planks planed,
 And in it many dwellings,
 Rooms they shall be named.
 Without and within well,
 With pitch let it be made staunch;
 2260 And three hundred cubits good
 The vessel shall be in length.

And half a hundred cubits
 Also thou shalt make in breadth,
 And the height I will
 2265 That it be made thirty.
 On (the) side behind, a door
 Thou shalt make — a port it shall be called:
 Joists through it thou shalt place
 Across, that it be not shut.

2270 a bub ehan a gynda
 gorrow ha benaw in wethe
 aga gorra ty a wra
 in tha lester abervathe

pub maner boos in bysma
 2275 es ʒa thybbry gwayte m[a]y treythe
 rag dean ha beast magata
 in tha lester gweyt ma fethe

NOYE

fo. 24 b. arluth kref tha arhadowe
 me a vra so mot y go
 2280 tur lythyowe heb falladowe
 me a vyn dallathe strechya

gans ow boell nowyth lemmys
 me a squat pub pice tymber
 hag a pleyne oll an planckes
 2285 hag a sett pub plynkyn sure

SEM

me a galke thew wondres fyne
 nagella dower v^t ynno
 kyn fova gwryes a owerbyn
 y fyth stanche me a ragtha

CHAM

2290 yma peyke thym provyes
 ha lavonowe pub ehan
 deffrans¹ sortowe a wernow
 yma parys pur effan

TUBALL CAYNE

marthe ew genaf a vn dra
 2295 y vosta mar vcky noye

¹ MS. dreffrans.

2270 Of every sort of kind
Males and females also,
Thou shalt put them
In thy vessel within.

All manner of food in this world
2275 That is to eat take care that thou bring,
For man and beast also
In thy vessel take care that there be.

NOAH

Strong Lord, thy commands
I will do, so mote I go.
2280 Through obstacles(?) without fail
I will begin to strike.

With my axe newly sharpened
I will split every piece of timber,
And plane all the planks,
2285 And set every plank sure.

SHEM

I will caulk for you wondrously fine,
So that there shall not come any water into it:
If it be done all over
It will be staunch, I will go for it.

HAM

2290 There is pitch by me provided
And ropes of every kind,
Different sorts of masts
Are ready very plainly.

TUBAL CAIN

A wonder is to me of one thing
2295 That thou art so foolish, Noah,

praga ew genas she omma
 buyldya lester mar worthy
 yn creys powe tha worthe an moare

me a syns tha skeans whath
 2300 tha voes in cost an parna
 oll tha lyvyer nyn dale cathe
 me an to war ow ena
 guckÿ ýthoes

[Lett Tuball fall a laugh[i]ng]

NOY

ow hothman na gymmar marthe
 2305 ty an oole ha lyas myell
 kynthota skydnys in wharthe
 in dewathe heb tull na gyle
 why a weall deall vskys

gwarnys of gans dew an tase
 2310 tha wythell an lesster ma
 rag ow sawya haw flehys
 tha worthe [an] kethe deall na
 whÿ a weall agy tha space
 der lyvyow a thower an brassa
 2315 oll an beise a v^t bethys

TUBAL

gwell vea a vosta kregys
 ty hag oll an grydgyan[s]na
 a chorll coth te pedn pylls
 flatla vynta ge henna
 2320 ý fythe an beys consumys
 oll an dorrowe in beysma
 kyn fons warbarthe contylles
 nÿ wra dewath an parna

sow ýthota gy gockye
 2325 oll an beyse a yll gothvas

Why is it with thee here
To build a ship so worthy,
Amid (the) country, off from the sea?

I hold thy science a puff,
2300 To be at cost like that;
All thy labour is not worth a cat,
I swear it on my soul;
Foolish art thou.

NOAH

My friend, do not have wonder,
2305 Thou shalt weep it and many thousands:
Although thou art fallen into laughter
At (the) end without fraud nor guile,
You shall see a flood quickly.

Warned am I by God the Father
2310 To make this ship,
To save me and my children
From that same deluge.
You shall see within a space
Through floods of water the greatest,
2315 All the world shall be drowned.

TUBAL

Better were it that thou wert hanged,
Thou and all of that belief,
Oh old churl, thou peeled head!
How wouldst thou that,
2320 That the world shall be consumed?
All the waters in this world,
Though they be gathered together,
Will not make an end like that.

But thou art foolish
2325 All the world may know

vengens war tha ben kreby
 nynges omma dean in wlase
 a greys thybm malbe vanna

fo. 25 a. praga pandrew an matter
 2330 a vyn dew buthy an beise
 mara custa lavar thym
 an occasion me athe pyes
 der vaner da

Nor

an occasion ew hemma
 2335 kemmys pehas es in beyse
 ha nynges tam amendya
 may thew an tas dew serrys
 gans oll pobell an bysma

hag eddrag thotheſ yma
 2340 bythquath mabe dean tha vos gwryes
 rag henna gwrewgh amendya
 ages folý byth nehys
 yn vrna der vaner da
 mara pethowgh repentys
 2345 an kethe plage a wra voydya

TUBALL

pew athe wrug ge progowther
 tha theský omma theny
 y praytha thymma lavar
 a wrug [dew] cowsall thagye
 2350 only heb dean arall v^t omma

me a wore yma in pow
 leas dean a gowse an tase
 tues perſyt me an advow
 ythyns i ha polatis brase
 2355 a wayt boos in favour dew

Vengeance on thy head hang!
 There is not here a man in (the) country
 Who will believe me in any way.

Why, what is the matter?
 2330 Will God drown the world?
 If thou knowest, tell to me
 The occasion, I pray thee,
 In a good way.

NOAH

The occasion is this
 2335 So much sin is in (the) world,
 And there is not a jot of amendment,
 That the Father God is angered
 With all (the) people of this world.

And repentance to Him there is
 2340 That a son of man was ever made —
 Therefore do you amend,
 Let your folly be denied.
 Then, in a good manner
 If you be repentant [lit. repented],
 2345 The same plague will depart.

TUBAL

Who made thee a preacher
 To teach us here?
 I pray thee, say to me,
 Did God speak to thee
 2350 Only, without another man at all here?

I know there are in (the) country
 Many men to whom the Father speaks,
 Perfect folk, I avow it,
 Are they, and great *polats*,
 2355 Who wait to be in God's favour.

sera tha radn an ryna
 ef a vynsa disclosya
 an distructyon brase han lywe

rag henna theth[o] cregye
 2360 me ny vannaf moy es kye
 na mendya ny venyn ný
 a woos theth gyrryan wastys

Nov .

da ew theso gy boes fure
 hag oll pobell an bysma
 2365 ny v^t dew nefra pur wyre
 kevys goacke trest thyma¹
 ragtha bethowgh avysshes

mar ny wrehw vengeance pur vras
 a skydn warnough kyns na pell
 2370 rag dew a vydn agen tase
 danven lywe a thower pur leall
 serten tha vethy an byese

rag omsawya ow honyn
 keffrys ow gwreak haw flehys
 2375 an lester a vythe genyn
 der weras dew vskes gwryes
 rag voydya an danger ma

TABELL

tety valy bram an gathe
 my ny gresaf theyo whathe
 2380 y fydn dew gwill indella

fo. 25 b. me a woor ny wrug an beys
 han bobell myns es vnna
 tha voos mar gwicke destryes

¹ MS. thymo.

Sir, to part of those
 He would have disclosed
 The great distruction and the flood.

Therefore believe in thee
 2360 I will not, more than a dog,
 Nor will we amend
 Notwithstanding thy words (be) wasted.

NOAH

Good is it for thee to be wise,
 And all people of this world,
 2365 God will not full truly ever be
 Found a liar, trust to me:
 For this be ye advised.

If ye do not, vengeance full great
 Shall fall on you before long,
 For God our Father will
 2370 Send a flood of water full loyally,
 Certainly to drown the world.

To save myself,
 Likewise my wife and my children,
 2375 The ship shall be by us,
 Through God's help, quickly made
 To avoid this danger.

TUBAL

Tety valy, the cat's wind!
 I believe thee not yet
 2380 (That) God will do so.

I know He made not the world,
 And the people all that are in it,
 To be so quickly destroyed.

vnpossyble ythewa
 2385 an dower na tha vose kevys

Nov

vnpossyble nyingew tra
 tha wwear all an bysma
 avos destroy an beyse
 agy tha ower
 2390 rage der gear oll a ve gwryes
 nef ha noer myns es omma
 ha der gear arta thym creys
 ef a yll mar a mynna
 y thystrowy der an dower

TUBALL

2395 ny amownt thymma resna
 genas noy me a hevall
 me a vyn mos a lemma
 rag ythota drog eball
 na vyn nefra bonas vase

2400 pyrra foole ne ve gwelys
 me a levar theis praga
 an lester ew dallethys
 why a woer nangew polta
 a vlethydneyow pur leas

2405 moy es vgans

rag mar vras yw dallethys
 neffra ny vithe dowethis
 me an to war ow honssyans

[Let them both depart]

Nov

now an lester ythew gwryes
 2410 teake ha da tham plegadow

It would be impossible
2385 That that water be found.

NOAH

Impossible is not (any) thing
To a Creator of all this world,
On account of destroying the world
Within an hour.

2390 For by a word all was made
Heaven and Earth, what ever is here,
And by a word again, believe me,
He can if He will
Destroy it by the water.

TUBAL

2395 It avails not to me to reason
With thee, Noah, meseems.
I will go hence,
For thou art an evil colt
(That) will never be good.

2400 A verier fool was never seen:
I will say to thee why:
The ship is begun
Ye know it is now very long while,
Of years full many
2405 More than twenty.

For so great is (it) begun,
Never will it be ended,
I swear it on my conscience.

NOAH

Now the ship is built
2410 Fair and good to my pleasing.

a bub ehan a vestas
 drewhy quick ȝym orthe coppalow
 chattell ethyn kekeffrys
 dew ha dew benaw ha gorrawe

*[The arck redy and all maner of beastis and fowles to
 be putt in the arck]*

SEM

2415 nyinges beast na preif in beyse
 benaw ha gorawe omma
 genaf thewhy yma dreys
 in lester ytowns ena

[Let rayne appeare]

CHAM

a dase lemy n gwrewh parys
 2420 an lyw nangew devethys
 yma lowar dean in beyse
 kyns lemy n sure a gowȝas
 ages bos why guckȝ

pan wressowh gwyl an lester
 2425 omma prest in creys an tyer
 moer vyth nyngeȝa defrȝ
 the doen in ker

JAPHETH

geas a wressans annotha
 dowte sor dew nyingessa
 2430 thothers nena me a wore¹ gwyer

NOYE

fo. 26 a. an lywe nangew devethis
 may thew da thyne fystena

¹ MS. woȝa.

Of every kind of beasts
Bring ye quickly to me by couples,
Cattle, birds likewise,
Two and two, females and males.

SHEM

2415 There is not beast nor worm in (the) world,
Females and males here,
(But) by me to you are brought
In (the) ship behold them there.

HAM

O Father, now make ready!
2420 The flood is now come.
There are enough of men in (the) world
Before now surely said
That you were foolish;

When you did make the ship
2425 Here just in (the) midst of the land,
There was not any sea really
To carry her away.

JAPHET

A jest they made of it:
Fear of God's wrath there was not
2430 To them there, I know truly.

NOAH

The flood now is come
So that it is good for us to hasten:

THE CREACON OF THE WORLD.

pub beast oll ymma gyllys
 in lester thaga kynda
 2435 dell yw ornys thymo ve

Kewgh abervath ow flehys
 hages gwregath magata
 ogas an Noer ew cuthys
 der an glawe es awartha
 2440 te benyn abervath des
 ow der bethy a vynta

NOYES WIFF

res ew sawya an pyth es
 nyn dale thym towlall tho veas
 da ew thyn aga sawya

2445 I costyans showre a vona
 an keth tacklowe es omma
 noy teake te a wore hedna

NOVE

[a raven & a culver ready]

nangew mear a for pur wyer
 aban gylsen sight an tyre
 2450 rag henna thym ke' brane vrase

[let the raven fle and the colver after]

nyedge in ker lemyn ha myer
 terathe mar kyll bos kevys
 hag an golam in pur sure
 me as danven pur vskys
 2455 sight an noer mar kill gwelas

FFATHER IN HEAVEN

marowe ew pub tra eja
 sperys a vewnans vnna

Every beast is gone
 Into (the) vessel according to their kind,
 2435 As is ordained to me.

Go ye within, my children,
 And your wives as well:
 The earth is nigh covered
 Through the rain that is above.
 2440 Thou woman, come within:
 Wouldst thou quite drown me?

NOAH'S WIFE.

Needful is it to save what there is.
 I ought not to throw away —
 Good it is for us to save them.

2445 They cost a shower of money,
 The same tackles that are here —
 Fair Noah, thou knowest that.

NOAH

Now is it much of way, full truly,
 Since we lost sight of the land
 2450 Therefore for me go, Raven (lit. 'great crow').

Fly away now, and look
 If land can be found,
 And the dove very surely
 I will send her very quickly,
 2455 Sight of the earth if she can see.

FATHER IN HEAVEN

Dead is every thing wherein was
 Spirit of life:

me a worhemyn whare
 than glawe namoy na wrella

[The culver cometh wth a branche of olyf in her mouthe]

Nov

2460 Then tase dew rebo grassyes
 an golam ew devethys
 ha gensy branche olyf glase

arall bethans delyverys
 does ny vydnas an vrane vras
 2465 neb caryn hy a gafas

nangew ogas ha blethan
 aban dallathfas an lywe
 marsew bothe dew y honyn
 neb ew gwrear noer ha neef
 2470 tha slackya an kyth lyw brase

y vothe rebo collenwys
 omma genan ny pub pryes
 kekefrys ha mabe ha tase

FEATHER IN HEAVEN

noy me a worhemyn theis
 2475 ke in meas an lester skon
 thethe wreag hathe flehys keffrys
 ethyn bestas ha pub lodn

Nox

fo. 26 b. meare worthyans thyes arluth nef
 te a weras gwadn ha creaf
 2480 in othom sure panvo reys

den in mès bean ha brase
 chattall ethyn ha bestas
 myns a ve in lester dres

I will command anon
To the rain that it do no more.

NOAH

2460 To the Father God be thanks!
The dove is come,
And with her a branch of green olive.

Be another let loose:
Come the raven would not:
2465 Some carrion she has found.

Now it is nigh a year
Since (the) beginning of the flood.
If it be (the) will of God Himself,
Who is Maker of Earth and Heaven,
2470 To slacken the same great flood,

His will be fulfilled
Here with us always,
Likewise both son and father.

FATHER IN HEAVEN

Noah, I command thee
2475 Go out of the vessel forthwith,
Thy wife and thy children likewise,
Birds, beasts and every bullock.

NOAH

Much worship to Thee, Lord of heaven,
Thou hast helped weak and strong
2480 In need surely when it is needful.

Let us come away, small and great,
Cattle, birds and beasts,
All that were brought into (the) vessel.

[An alter redy veary fayre]

yn dewhillyans pehosow
 2485 grwethill alter me a vydn
 me a vidn gwythyll canow
 ha sacryfice lebmyn
 radn ehan a bub sortowe
 keffrys bestas hag ethyn
 2490 gans henna thy honora

[Som good church songes to be songe at the alter

ha rag hedna gwren nŷ cana
 in gwerthyans ŷen tase omma

and frankensens]

FFATHER IN HEAVEN

hebma ythew sawer wheake
 hag in weth Sacrifice da
 2495 pur wyer noy ef thybma a blek
 a leyn golan pan ewa
 thyma ve gwryes

rag hedna sure me a wra
 Benytha woŷa hebma
 2500 in ybbern y fyth gwelys

[a Rayne bowe to appeare]

an gabm thavas in teffry
 pesqwythe mays gwella why hy
 remembra a hanaf why
 me a wra bŷs venarye
 2505 trestge thyma

distructyon vythe an parna
 benytha der thower ny wra
 wos destrea an bysma
 ha rag hedna

In atonement for sins
 2485 I will make an altar;
 I will make songs,
 And sacrifice now
 Some kinds of all sorts;
 Likewise beasts and birds,
 2490 With that to honour thee.

And for that let us sing
 In worship to the Father here.

FATHER IN HEAVEN

This is a sweet savour
 And also a good sacrifice;
 2495 Right truly, Noah, it pleaseth me,
 Since it is with loyal heart
 Made unto me.

Therefore I will surely make
 A blessing after this,
 2500 In (the) sky it shall be seen.

The rainbow really
 That you see it always,
 Remind you of me
 I will for ever;
 2505 Trust thou to me.

Any destruction such as that
 Never by water shall I make
 On account of destroying this world;
 And therefore

- 2510 cressowgh collenwouh keffrys
 an noer vyes a dus arta
 pub ehan ha beast in byes
 puskas in moer magata
 a v^t thewgh susten omma
- 2515 nynges tra in bysma gwryes
 mes thewhy a wra service
 bethowh ware na vo lethys
 mabe dean genawhy neb pryys
- ha mar petha in della
- 2520 me a vidn ye requyrya
 a thewla an kethe dean na
 y woose a theffa scullya
 yn havall thymma obma
 ymadge dean gwregaf shapya
- 2525 mar am kerowgh dell gotha
 why a wra orthaf cola

Nov

- fo. 27 a. ny a vidn gwyll in della
 del ewa dewar theny
 ha thethe worthya rag nefra
- 2530 par dell ew agen dewty

- an kethe jornama ew de
 zen tase dew rebo grassyes
 why a wellas pub degre
 leas matters gwarryes
- 2535 ha creacon oll an byse

- In weth oll why a wellas
 an keth bysma consumys
 der lyvyow a thower pur vras
 ny ve udn mabe dean sparys
- 2540 menas noy y wreag hay flehys

2510 Increase ye, fill ye up likewise
 The earth-world with folk again.
 Every kind of beast in (the) world,
 Fishes in (the) sea as well,
 Shall be to you sustenance here.

2515 There is nothing in this world made,
 But to you shall do service:
 Beware lest there be slain
 A son of man by you at any time.

And if it be so,
 2520 I will require him
 Of (the) hands of that same man
 Who shall come to spill his blood.
 Alike to me here
 Man's image I shaped,
 2525 If you love me as behoveth
 You will hearken to me.

NOAH

We will do so,
 As it is a devoir to us,
 And worship thee for ever
 2530 As is our duty.

This same day is a day,
 (To the Father God be thanks,)
 You have seen every degree,
 Many matters played,
 2535 And all (the) creation of the world.

Also ye all have seen
 This same world consumed
 Through floods of water very great:
 There was not one son of man spared,
 2540 Except Noah, his wife, and his children.

dewh a vorowe a dermyn
why a weall matters pur vras
ha redempe[y]on granttys
der vercy a thew an tase
2545 tha sawya neb es kellys

mynstreles growgh theny peba
may hallan warbarthe downssya
2548 del ew an vaner han geys

*Heare endeth the Creacōn of the worlde wth noyes flude wryten
by William Jordan: the XIIth of August 1611.*

Come ye to-morrow in time:

Ye shall see matters very great
And redemption granted,

2545 Through mercy of God the Father,
To save (him) who is lost.

Minstrels, do ye pipe to us,

2548 That we may together dance,
As is the manner and the jest.

N O T E S.

L. 2. *dowethva* from *doweth*, *deweth* = W. *diwedd* 'end' and *ma* 'place' = O. Ir. *mag*, Gaul. *magus*. So *trig-va* l. 15, *deberth-va* 84, *powes-va* 416.

L. 4. *avy* 'is' for *a vyth* (*a + byth*) 1914.

L. 6. *idn* 'one' = *udn* 11, 1759, 1969, 2145. A fuller form is *onyn* 34, 343, 2182, *wonyn* 389. The other cardinal numbers which occur in this play are: —

2. *deaw* (masc.? *deaw vabe* 1056, 1234, *deaw pillar* 2180, *deaw gweth* 967). *dew*, *dyw*, *de* (fem.? *dew glyen* 188, *dew wreag* 1344, *dew la* 2521, *dew lagas* 1647, *dew ran* 1708, *dew arall* (*sprusan*) 1852, *dew ha dew* 2414, *dyw fridy* 1853 = *dew freyge* 1933, *de vran* 1836. plur. *devyes* 2200. *coppalow* 2412.

3. *try* masc. 36, 343, 1958, *try person* 6, *try fersons* 1960, *tayr* fem. 1923, *tayre* 1844, *tayer* 2087.

5. *pymp* 1861, 2103, *pympe* 1894.

6. *whea* 413 (*whegh* 4th Commandment).

9. *naw* 27, 248, 1976, *nawe* 292, 299.

10. *deak* 1977, *deag* 2265.

12. *dewthack* 1980.

20. *egans* 1976, *ugans* 2101, *ygans* 1980.

30. *deakwarnegans* 1977, *deagwarnygans* 2265.

32. *dewthack warnygans* 1981.

50. *hantercans* 2262.

60. *try ugans* 2102.

65. *try ugans ha pymp* 2102, 2103.

100. *cans* 1861, 1894, 1915, 2102.

365. *try cans try ugans ha pymp* 2102, 2103.

900. *naw cans* 1976.

930. *naw cans ha deakwarnegans* 1976.

1000. *myell* 1562, 1861, 1894, 2305; plur. *myllyow* 740.

5500. *pympe myell ha v. cans* 1894.

¹ Cf. Lith. *v - ėnas*, Lett. *w - ėnas*. So in English *one* is pronounced *w-on*.

The ordinals are as follows:

1. *kensa* 36, 48, 2089, *kynsa* 73.
2. *second* 51 (*nessa* Genesis 1. 8).
3. *tryssa* 59, 92.
4. *peswera* 100.
5. *pypmas* 106.
7. *sythvas* 415, 1437, 2099.
10. *degvas* 1085.

'Sevenfold' is expressed by *vij plag* 1614, *vij plague* 1378, where *plag*, *plague* (Mid. C. *plek*) = Lat. *plica*, and 'Seven times' is made by *vij gwythe* 1537, where *gwythe* = Ir. *fecht*.

- L. 7. *kys-raynya* 'to reign together' re-occurs *infra* 1961. So *kys-vewa* 'to live together' 1314. The prefix *kys-* = O. Corn. *cet-* (*chetwa* gl. conventus vel conventio, Vocab.), W. *cyd*. *Bys-vickan* = Bret. *bizvikenn*.
- L. 10. *ython* = the prefix *yth* + *on*, the 1. pers. plur. pres. indic. of *of* 'I am', which occurs (*ythof*) with the same prefix in l. 445.
- L. 14. *skon* 'forthwith' = NHG. *schon*: *rase* seems a blunder for *grase*, for *ow* does not cause vocalic infection. But *ow ras* occurs in R. 1584.
- L. 20. *skavall* from Lat. *scabellum* like *scauel* in the Vocab.
- L. 29. *canhasawe* pl. of *cannas* 'messenger' = W. *cennad*.
- L. 61. *arthelath* 'lordship' for *arlethath* (*arluit[h]* gl. dominus, Vocab.), [more probably *archelath* 'archangels'; see *elath* 'angels' in l. 65. N.]
- L. 74. *sone* 'bless', inf. *sona* 414 = W. *swyno*, Ir. *sénad*, NHG. *segen*, Engl. *saine*, all from Lat. *signare*, scil. with the cross.
- L. 79. *bosof* (also in ll. 116, 123, 133, 225 = *bosof* 128) is *bos* 'to be' with *-af*, here apparently a suffix after the possessive pronoun *ow*.
- L. 82. *yborn* 'sky', *ybbren* 2500 = *ebron* O. 18 = *huibren* (gl. *nubes*) Vocab. = W. *wybren*.
- L. 90. *elyn* = W. *ellain* 'radiant', 'splendid'.
- L. 96. *blonogath* = *bolungeth* O. 873, 1165, 1277 for **volunseth*, **volunteth*. From Lat. *voluntas*.
- L. 99. *seyl* = W. *sawl* 'such', is spelt *suel*, *suell* in P. 2, 1 and 119, 4.
- L. 104. *ry* in *ry-ma* = W. *rhyw*. With *gonethys* cf. *wanothans* 320 and *gunithiat* ereu (gl. *agricola*) Vocab.
- L. 107. *falladowe* pl. of **fallad*, afterwards *fallas* 'a failing'.
- L. 118. *bean* (a dissyllable) for *behan*, *beghan*. W. *bychan*. Ir. *becc* 'little'.
- L. 120. *pen-sevicke* 'prince' = *pen-devig* (gl. *princeps*) Vocab. W. *pen-defig*.
- L. 125. *ow collowy*e 'a-shining', from *gollowye* with the usual provection of the initial medial after *ow*. So *ow cortas* 'waiting' (*gortas*) 960, *ow carma* 'crying' (*garma*) 1580, *ow crowetha* 'lying down' (*growetha*) 1607, *ow crowntya* 'granting' (*growntya*) 1941, *ow pewa*

'living' (*bewa*) 1521, *ow pose* 'being' (*bose*) 2125, *ow toos* 'coming' (*doos*) 2161, *ow towtya* 'doubting' (*dowtya*) 1540, *ow tysquethas* 'shewing' (*dysquethas*) 1873. Other instances of provection occurring in the present drama are: after *mar* or *mar-a*, *mar gwreth* 'if thou dost' (*gwreth*) 220, *mara gwrewgh* 2143, *mara qwrees* 577, *mara callaf* 'if I can' (*gallaf*) 442, 1444, *mar callaf* 466, *mar kylleth* 1836, *mar kill* 2455, *mara custa* 'if thou knowest' (**gusta*, **gudhsta*) 2331, *mar petha* 'if it be' (*betha*) 2519; after *a*, *a cuffan* 'if I had known' (*guffan*, *goth-fen*) 672, *a callan* 'if I could' (*gallan*) 785; after *y* or *yth*, *y whressan* 'I should do' (*gwressan*) 585, *y whreth* (*gwreth*) 635, *y whon* 'I know' (*gon* = Skr. *vindâmi*) 860, *yth towtyas* 'I feared' (*dowtyas*) 798.

L. 149. *abashe* is translated 'above' on Keigwin's authority. [Is it not rather *abafhe*, borrowed from the English? N.]

L. 158. *lowse* = Bret. *louz* 'sale'.

L. 188. *dew glyen* 'two knees', an instance of the Cornish practice of prefixing the numeral '2' to the parts of the body which occur in pairs. So *dew lagas* 'two eyes' 1647, *defran* 1910, *devran* 1836 'two breasts' (*de+bran*, *bron*), *dyw fridg* 'two nostrils' 1853 = *dew freyge* 1933.

L. 252. *worffen* (= *worvan* 2118, *worffan* 884), a mutation of *gorfen* = W. *gorphen*, Ir. *forchenn*.

L. 254. *ay* = the Welsh interrogative particle *ai*.

L. 270. *trebytchya* re-occurs infra l. 1582.

L. 294. *mergh* (pl. *mirhas* infra, 1985) = W. *merch*, Lith. *mergà*, *mergèle*. *Mawe* = Ir. *mug* gen. *moga*, Goth. *magus*. Hence *mowes* 'girl' D. 1877, pl. *mowyssye* infra, 1455; and perhaps in l. 295 we should read *moz* = *moos* 1390.

L. 320. *wanothans* better *wonethans* (*gonethans*). But why the vocalic inflection of the initial *g* found in *goneth* 432 &c.?

L. 321. Note the prosthetic *y* in *yef* 'he' and *ye* 'his' l. 323, 'its' 1088.

L. 354. '*y^m*' is to be read *dhym* 'to me'. So '*z^m*' in l. 475.

L. 406. *marth* for *margh* = *march* (gl. *equus*) Vocab. Ir. *marc*, Gaulish acc. *μάρκαν* = Ohg. *marach*, f. *meriha*. Mhg. *march* (*marc*), Ebel.

L. 410. *pengarnas* pl. of *pengarn* = W. *pengernyn* 'gurnard': *selyas* pl. of *seli* (gl. *anguilla*) Vocab.

L. 411. *dybbians* 'distinct' Keigwin: *pur thybbiance* 1932.

L. 458. *sevylljake* W. *sefyllian*.

L. 485. *theglyn* a mutation of *deglyn*, which occurs with the initial protracted in D. 3048: cf. too *ow teglene* D. 1217. According to the Rev. R. Williams this is from the negative particle *de-* and *gleny* 'to adhere'.

L. 495. *fatla* 'how', apparently from *pa* 'what' and *della* = *del-na*, *delu-na* 'that manner'. In 2318 *flatla* seems a blunder for *fatla*.

- L. 520. *dowethy* is perhaps connected with *deweth* 'end'.
- L. 530. *yta* 'is' (occurs also in ll. 541, 1155, 1240, 1398, 1559, 1564, and appears to be formed from the prefix *yth* and the verb subst. *ta*, which occurs in the Juvencus-codex compounded with *ar* (*arta* gl. superest). See also l. 362 and 364. [Qu. rather *otta* 'see'. N.]
- L. 531. *mayteth* = *maltheid* (gl. virgo) Vocab. O. Ir. *macdact* in *romac-dact* gl. superadulta, virgo.
- L. 569. *awel* 'gospel' from *evangelium*, as *el* from *angelus*. The *geaweil* (gl. evangelium) of the Vocab. is certainly a mistake for *aweil* which occurs, spelt *aweyl*, in R. 2464, 2482, and, spelt *awayl* in D. 551, 924. Compare Bret. *auiel* pl. *auielou*, Buh. 50, 52.
- L. 598. *uffya* a mutation of *guffya* ex **gothfya* cf. *re woffe* 'may he know' O. 530 = *godh-fe* (VID, BHU).
- L. 603. *cooth* from AS. *cūð*. So *den uncūth* (MS. *denunchut*) gl. advena Vocab. = *dean uncouth* 'a stranger' in the Cornish versions of the fourth Commandment.
- L. 672. *cuffan* proved from *guffan* = **godhfan*, *gothfen* D. 1297.
- L. 682. *grefnye* a mutation of *crefnye*, W. *crafain*.
- L. 711. *gornvall*, better perhaps *gorvol*: cf. W. *gorfoli* 'to flatter' = *gor + moli* 'to praise', Ir. *molad*.
- L. 737. *tomma* for *attoma* 918.
- L. 813. *mal bew* occurs also in 1290 and 1459, and cf. perhaps *malbe vanna* 2328.
- L. 858. *om-gwethen* 'let us clothe ourselves', a reflexive verb formed by the prefix *om-*, W. *ym-*, Br. *em-*. So *om-brovas* 'I have proved (*provas*) myself' 920, *om-wetha* 'to keep (*gwetha*) oneself' 1047, *um-helaf* 'I cast (*whelaf*) myself' 1211 (cf. *omelly* 1114), *om-sawya* 'to save oneself' 2373.
- L. 881. *aban golsta . . . ha gwythyll* lit. 'since thou hast heard and to do'. This is the Cornish (and Welsh) idiom when two verbs are connected by 'and'. Compare the English 'Let their habitation be void, and no man to dwell in their tents'. Psalm *lxix*, 26 (Prayer-Book version). See my note on the 'Passion' St. 175, l. 2.
- L. 917. *croppya* = *cropye* P. 134, 3, where it seems to mean 'pierce'. Cf. the Engl. 'to crop up'.
- L. 920. *dyack* a mutation of *tyack* = O. Corn. **tioc* pl. *tiogou* Vocab.
- L. 939. *na part* for *neb part*.
- L. 965. *cletha dan* 'a sword of fire' (*tan*, Ir. *tene*). Here note the vocalic infection of the initial of *tan* — the reason being that *cletha* (W. *cleddyf*, O. Ir. *claideb*) is a fem. *â*-stem. Similarly *fynten woys* P. 242, 2 'a fountain of blood' (*goys*), *kymmys ras* 'such a quantity of graces' (*gras*) O. 1745. So a fem. *iâ*-stem like *myl* (= Ir. *míle*) 'thousand', vocally infects the governed substantive: *myl woly* 'a thousand of wounds' (*goly*), R. 998, *myl vyl* 'a thousand of

- thousands' R. 142, *myl vap mam* 'a thousand of sons (*map*) of mothers' O. 324. So in Irish: *míle chemenn* 'a thousand of paces' Southampton Psalter, University Library, Cambridge. The same phenomenon occurs in Breton: *poan benn* 'a pain of (the) head' (*penn*).
- L. 967. *dothans* 'to them' (also in L. 2430) = W. *iddynt*. The usual forms are *dhedhe*, *dedhe*.
- L. 974. *ballas* (leg. *balas*) a mutation of *palas* 1033 'to dig', W. *paliad*, Ir. *CAL* in the reduplicated form *cechlatar*¹ 'they dug', *tochlaim* (*do+fo+calaim*) 'I dig': cf. Lat. *pala*.
- L. 1037. *netha*, Bret. *neza*, W. *nyddu* 'to spin', *νήθειν*, *νέειν*, *nere*.
- L. 1040. *ethlays* (= *ellas* 1055) 'alas', an example of an attempt to the sound of the Welsh and Cornish *ll*. So *tavethlys* D. 551 (W. *tafellu*) *Behethlen* O. 2588.
- L. 1069. *han n-ohan* 'and the oxen' (W. *ychen*, O. Bret. *ohen*, Goth. *auhsans*, Skr. *ukshanas*). The apparently prosthetic *n* also occurs in P. 206, 3: *dhen n-edhyn* 'to the birds' and P. 134, 3: *dhen n-empynnyon* 'to the brains'. It appears to correspond with the second *n* (*d*) of the O. Irish *dunnaib*, *dundaib* 'to the'.
- L. 1090. *bern* = *bern* 'grief' D. 2933 &c. Bret. *bernout*, ne *vern* *két* 'it is of no consequence', Norris, Cornish Drama II, 210. Ir. *brón*.
- L. 1105. *crothacke* = W. *crothawg* 'big-bellied'.
- L. 1114. *may th-omelly* (better *may th-omwheley*). This is also a Breton idiom. See my note on the 'Passion' 14, 3. *Kylbyn* (so the rhyme requires us to read the *kylban* of the MS.) for *kylben*, from *kyl* 'back' = *chil* (gl. *cervix*) Vocab. W. *cil*, Ir. *cúl*, and *pen* 'head', 'top', cf. *pol cil* 'occiput'.
- L. 1122. *cosstythians* = W. *cystuddiant*, from *cystudd*, a loan from Lat. *custodia* (*cud-tôdia*).
- L. 1152. *avlethis* = *aflythys* D. 451. W. *aflywydd* 'misfortune'.
- L. 1168. *er ow gew*; cf. *er agen gew* 1043, *gweue* 2136. *Gew* is identified by the Rev. R. Williams with W. *gwae* 'woe'. But cf. W. *gwaew* 'pang'.
- L. 1173. *deffryth* = W. *difrwyth* 'feeble'.
- L. 1225. *dewhanhees* part. pass. of *duwenhe* R. 1415 is equated by Rev. R. Williams with W. *duchanu* 'to lampoon'. The subst. *dewan* (W. *duch* 'sigh' 'groan?') occurs *infra* 1233.
- L. 1243. *cavow* (also *infra* 1352) = Bret. *caffou* 'solicitudes'. Buh.
- L. 1254. *bys-voye* = *byth* + *moy* 'evermore'.
- L. 1303. *motty* = *mos* 'to go' + *thy* 'to his'.
- L. 1305. *bram* 'crepitus ventris', (also *infra* 2378) = Ir. *breim* which

¹ O'Clery, in whose Glossary this interesting form is found, modernises it into *ceachladar*,

- occurs in the proverb *Is féarr breim ná cnead* 'melior crepitus ventris suspirio. Is *bram* for **brag*-m (cf. Ir. *braigim*, gl. pedo) root BHRAG, Lat. FRA(N)G, Engl. *break*? or it is connected with *βρέμω*?
- L. 1332. *hoer* 'sister' = *huir* (gl. soror) Vocab. Bret. *c'hoar*, Ir. *siar*.
- L. 1352. *methaf y dy* cf. *me a levar heb y dye*, *infra*, 1629.
- L. 1354. *anothans* 'of them' also occurs *infra* 1458, 1492, and is the O. Welsh *onadunt*, now *onaddynt* 'of them'.
- L. 1386. *venys*, a mutation of *menys*, borrowed from Lat. *minutus*. So in O. Welsh *munutolau* gl. *fornilia*.
- L. 1446. *hendas* (pl. *hendasow* 1479) = *hendat* (gl. avus) Vocab. From *hen* 'old' = Ir. *sen* and *tat* 'father' of *τέτα*?
- L. 1471. *lodn* 'bullock', the modern form of *lon*, which occurs *infra* 1569, is = the Gaelic *lon*, explained 'elk' in the Highland Society's Dictionary.
- L. 1488. Observe the pleonastic pronoun in this line. So in ll. 2453, 2454: *an golam me as danven* 'the dove I will send her', and in ll. 1830, 1831: *ow brodar cayne me an gweall ef* 'my brother Cain I see him'. So in Breton: *eguidot Jesu me an suppli* Buh. 194, 'Jesus I supplicate him for thee'.
- L. 1490. *gwylls* 'wild' = W. *gwyllt*, Goth. *viltheis*.
- L. 1491. *sethaw*, better *sethow* 1493, pl. of *seth* l. 1553 = O. Ir. *saigit*, Lat. *sagitta*.
- L. 1512. *haw thas adam y volath* lit. 'and my father Adam his curse'. So in l. 2024 *an chorll adam y drygva*: 'the churl Adam his dwelling'. See for other Cornish examples of this idiom in my edition of the 'Passion' note on St. 3, l. 2. So in English: 'for Jesus Christ his sake' in the Collect for all conditions of men, and 'I did promyse hym x l. sterling to pray for my father and mother *there* sowles', Letter written in 1528 cited in Bagster's *Hexapla* Introd. p. 44. For examples of this practice in the Romance languages see Diez III, 70 (2^d ed.).
- L. 1545. *gymmyas* 'leave' a mutation of *kymmyas* (*kemeas* P. 230, 2, *cummyas* D. 3146) = Ital. *commiato*.
- L. 1603. *defalebys* (also in 1664, 1665) from the negative particle *de*- and *hevelep* 'form', a derivative from *haval* = Lat. *similis*, Gr. *ὁμαλός*.
- L. 1611. *care* = *car* (gl. amicus) Vocab. Br. *kâr* 'relative'.
- L. 1687. *lam* 'a leap'. W. *llam* (O. Welsh *lammam* gl. *salio*), Ir. *léim*, Goth. and Engl. *lam-b*.
- L. 1702. *hengyke* = *hengog* (gl. abavus) Vocab.
- L. 1721. *lawan* = *lawethan* 'fiends' (?) R. 139.
- L. 1724. *tomdar* = *tumder* (MS. *tunder*) gl. *calor*, Vocab.
- L. 1743. *hans*. I conjecture to be for **hens* (= Bret. *hent*) *hins* (in *camhinsic* gl. *injuriosus*, *eun-hinsic* gl. *justus*, Vocab.), Ir. *sét*, Goth.

- sinps.* [But cf. *yn haus* 'down' O. 1750, and *hauz* in Pryce's Vocabulary.]
- L. 1748. *allow*, better *alow*, pl. of *ooll* l. 1763. W. *ol* 'track'.
- L. 1828. *gwrethow* pl. of *grueit[h]en* (gl. radix) Vocab., W. *gwreiddyn*. Cf. Skr. root *vr̥dh*, *ῥίζα ex ῥοδία*, Lat. radix, Goth. *vaurts*.
- L. 1829. *resacke* = *redeg* in *redeg-va* (gl. cursus) Vocab. Cf. Mid. Welsh *reded* 'currere', Z. 518. O. Ir. *rith*.
- L. 1919. *nam* = W. *nam* 'exception'.
- L. 1973. *mall* = W. *mall* 'desire'.
- L. 1976. *bloth* 'year' = W. *bhwydd*, Bret. *bloaz*, Ir. *bliadan*.
- L. 2012. *gegen* a mutation of *kegen* = *keghin* (gl. coquina): Vocab.
- L. 2081. *gweras* = *gueret* (gl. humus) Vocab. W. *gwered*.
- L. 2137. *gweue* = W. *gwüew* 'pang'? See note on l. 1168.
- L. 2199. *pekare* = *pokara*, which occurs in one of the Cornish versions of the Paternoster *gava do ny agan cabmow pokara ny gava* 'forgive us our sins as we forgive'.
- L. 2200. *devyes* 'twos' = W. *devoedd*.
- L. 2201. *ke-havall* = Ir. *co-smail*, Lat. *con-similis*.
- L. 2242. *brentyn* (also *bryntyn*) = W. *brennhyn* 'king', which is often wrongly compared with Gaulish *Brennus*.
- L. 2260. *kevellyn* = *kevelen* 2262, W. *cyfelin* 'cubit'; from *cev-* and *elin* (gl. ulna) Vocab. Goth. *aleina*, *ῶλενῆ*, *ulna*.
- L. 2266. *a dhellarg* = Br. *a di-lerch*, from *lerch* 'trace': cf. *war tu dylarg* O. 961.
- L. 2282. *boell* 'axe' = O. Welsh *bahell*, *bael* (in *lau-bael*), O. Ir. *biáil*, Ohg. *bihal*, *pihal*, *bigil*, *pigil* (Ebel), Engl. *bill*.
- L. 2299. *whath* for *wheth* (see l. 347) = W. *chwyrthya*.
- L. 2304. *hothman* a mutation of *cothman* 'acquaintance', 'friend', from Engl. *coth*, *couth* 'known' (O. S. *cúð*) (see note on l. 603) and *man*. *Coth-man* is thus the opposite of *den uncúth* (MS. *unchut*), gl. *ad-vena*.
- L. 2398. *eball* = *ebol* (gl. pullus) Vocab., a derivative from O. Celtic **epos* (in *Epo-mulos*) = Lat. *equus*, Gr. *ἵππος*, Ir. *ech*, Skr. *açva*, O. Sax. *ehu*.
- L. 2403. *polta* is perhaps = *pols* + *da* 'good'.
- L. 2425. *creys* (also *cres*, *crys*) 'middle', is identified by the Rev. R. Williams with Ir. *críde* 'heart'.
- L. 2480. *reys* = Bret. *reiz*, Mid. Welsh *reis*, *reith* = Ir. *recht*, Lat. *rectus*, Goth. *raihts*.
- L. 2531. *de* 'day' for *deth* = W. *dydd*, Bret. *deiz*. [Rather the participle of *dones* 'to come'; altered from *des* to preserve the rhyme. The meaning will be 'This same day has come'.]

E R R A T A.

- P. 2, l. 8 *for* 'sent to me' *read* 'to me sent'
- " " l. 24 *for* 'mýghea' *read* 'moýghea'
- P. 3, l. 4 *for* 'drama' *read* 'dramas'
- " " l. 10 *for* 'consequently interchanged' *read* 'consequently dropt, added or interchanged'
- " " l. 13 *after* 1573 *insert* 'blygh 'wolf' 1149'
- " " l. 26 *add* 'So in Icelandic double n after ei, è, í, ó, ú and æ is sounded like dn. For example *einn* 'one' is pronounced *eidn* = Corn. *idn*, *udn*.'
- P. 4, l. 7 *from bottom, for* 'transcribed' *read* 'transscribed'
- P. 8, l. 52 *for* 'moy' *read* 'moý'. l. 58 *for* 'tha' *read* 'tha[m]'
- P. 9, l. 29 *for* 'sent to me' *read* 'to me sent'
- P. 10, l. 73 *for* 'jorne' *read* 'jorna'
- P. 15, l. 129 *for* 'a glittering' *read* 'a-glittering', so in p. 21, l. 223.
- " " l. 130 *for* 'in the case' *read* 'in (the) case'
- P. 16, l. 162 *for* 'payves' *read* 'paynes', and as to *yfyth* compare D. 128.
- " " l. 168 *for* 'terlentry' *read* 'terlentry'
- P. 18, l. 184 *add in margin* 'fo. 3 a.'
- " " l. 193 *for* 'golla' *read* 'golha'
- P. 19, l. 191 *for* 'a throne' *read* 'a highest throne'
- P. 21, l. 231 *after* 'Now' *insert* 'thou art'
- P. 23, l. 251 *for* 'a mourning' *read* 'a-mourning'. l. 254 *read* '(the) son'
- " " l. 270 *trebytcha* may here perhaps be translated 'overweigh', see Cotgrave s. v. *trébucher*.
- P. 26, l. 300 *for* 'lucyfer' *read* 'lucyfer'
- P. 30, l. 344 *for* 'tus' *read* 'tas.' l. 358 *for* 'may' *read* 'may'
- P. 31, l. 344 *read* 'Son in Trinity'
- P. 33, l. 395 *for* 'was' *read* 'is'
- P. 35, l. 410 *read* 'Gurnets (and) Eels'. l. 414 *for* 'bless' *read* 'saine'
- P. 39, l. 460 *for* 'a burning' *read* 'a-burning'
- P. 40, l. 480 *add in margin* 'fo. 6 b.'
- P. 42, l. 527 *for* 'zethy' *read* 'zethý'
- P. 43, l. 508 *for* 'hence' *read* 'thence'
- " " l. 520 *for* 'Ah' *read* 'Wilt thou'. l. 530 *for* 'lo! it (is)' *read* 'is'

- P. 44, l. 555 *for* 'wheres' *read* 'wheras'
- P. 45, l. 541 *for* 'see it' *read* 'is'
- P. 46, l. 564 *for* 'vethol' *read* 'vetholl'. l. 577 *for* 'gwrees' *read* 'qwrees'
- P. 48, l. 605 *for* 'accomptys' *read* 'acomptys'. l. 608 *for* 'deuise' *read* 'denyise'
- P. 50 in the stage-direction *for* 'angerly' *read* 'angerlȳ'
- P. 54, l. 686 *after* 'heb' *insert* 'y'
- P. 55, l. 686 *for* 'a' *read* 'his'
- P. 56, l. 693 *for* 'verry' *read* 'verryȳ'
- P. 58, l. 736 *for* 'henma' *read* 'hemma'; and in the note *for* 'gaya' *read* 'gaye'
- P. 59, l. 718 *after* 'from' *insert* 'the'
- P. 61, l. 760 *for* 'a singing' *read* 'a-singing'
- P. 63, l. 764 *for* 'proffered' *read* 'proved'
- P. 64, l. 805 *after* 'gansa' *add* '[MS. ganso]'. l. 813 *for* 'ny' *read* 'nȳ'
- P. 66, l. 822 *delete the second* 'yea'. l. 836 *read* 'thebbry'
- P. 67, l. 822 *delete the second* 'yea'
- P. 70, l. 887 *read* 'falsurȳe'
- P. 72, l. 897 *read* 'moȳghea'
- P. 73, l. 905 *read* 'a-burning'. l. 909 *for* 'snake' *read* 'worm'. l. 912 *for* 'Serpent' *read* 'worm'
- P. 76, l. 953 *after* 'fus' *insert* 'guryes'
- P. 77, l. 953 *after* 'wast' *insert* 'made'
- P. 78 in the stage-direction, l. 5 *read* 'dystaf'
- P. 80, l. 1018 *for* 'kemys' *read* 'kemmys'
- P. 82, note 2 *delete* '?'
- P. 84, l. 1065 *for* 'cayne' *read* 'cayme'
- P. 85, l. 1055 *for* 'that' *read* 'the'
- P. 86, l. 1084 *for* 'lesky' *read* 'leskȳ'. l. 1090 *for* 'cowge' *read* 'cooȳge'.
l. 1092 *for* 'leskye' *read* 'leskȳe'
- P. 88, l. 1117 *for* 'chala' *read* 'challa'
- P. 89, l. 1112 *after* '(?)' *insert* 'surely'
- P. 93, l. 1149 *after* 'Perhaps' *insert* 'a wolf', and *add to the note* 'blygh
is for bleith (W. blaidd) as segh 'arrow' l. 1573 is for seth.'
l. 1155 *read* '(The) voice of (the) death of Abel' and compare Genesis IV, 10.
- P. 96, l. 1194 *for* 'y' *read* 'ȳ'. In margin *for* '13 a.' *read* '13 b.'
- P. 97 note, *for* '195' *read* '1195'
- P. 100, l. 1248, *insert in margin* 'fo. 14 a.'
- P. 104, l. 1298 *read* 'A cayne cayme'. l. 1303 *read* 'motty'
- P. 105, l. 1305 *for* 'a' *read* 'the'
- P. 110 *for* 'CAYNE' *read* 'CAYME'. l. 1303 *for* '[terres]' *read* '[leg. terres]'

- P. 111, l. 1397 *for* 'behold him' *read* 'he is'
- P. 113, l. 1403 *for* 'in' *read* 'is'
- P. 114, l. 1441 *insert in margin* 'fo. 16 a.' l. 1444 *for* 'a' *read* 'an'
- P. 115, l. 1455 *after* 'And' *insert* 'the'
- P. 116, l. 1470 *for* 'kyek' *read* 'kyek'. l. 1487 *in margin for* '11 b.'
read '16 b.'
- P. 121, l. 1531 *after* 'own' *insert* 'two'
- P. 122, l. 1558 *for* 'strange' *read* 'strang'. l. 1559 *for* 'seth' *read*
'seath'
- P. 123, l. 1556 *for* 'doubt' *read* 'fear'. l. 1564 *for* 'behold' *read* 'is'
- P. 124, l. 1586 *in margin, for* '12' *read* '17'. l. 1594 *after* 'po' *insert*
'peb'
- P. 125, l. 1594 *for* 'a' *read* 'some'
- P. 130, l. 2 *from bottom, for* 'LAMEC' *read* 'LAMECK'
- P. 134, l. 1725 *for* 'ny' *read* 'nȳ'
- P. 135, l. 1708 *for* '(You see it)' *read* '— You see it —'
- P. 136, l. 1740 *read* 'prederȳe'. l. 1745 *read* 'gymmar'
- P. 137, l. 1743 *for* 'in the' *read* 'in a'
- P. 140 *for* 'CHERUBIN' *read* 'CHERUBYN'
- P. 142, stage-direction l. 3 *for* 'jesus' *read* 'Jesus'. l. 1825 *for* 'wethan'
read 'wythan'
- P. 148, l. 1905 *read* 'ȳthesa' l. 1910 *read* 'vny'
- P. 153, l. 1950 *for* 'support' *read* 'maintain'
- P. 156, l. 1998 *for* 'may' *read* 'maȳ'
- " " l. 2012 *for* 'dune' *read* 'dvne'
- P. 159, l. 2027 *for* 'ot' *read* 'jot'
- P. 160, l. 2056 *for* 'hay' *read* 'haȳ'
- " " l. 2060 *for* 'adams' *read* 'adam'
- P. 163, l. 2085 *for* 'again' *read* 'certainly'
- " " l. 2091 *for* 'behold him' *read* 'he is'
- P. 164, l. 2105 *for* 'neff' *read* 'neffe'
- P. 169, l. 2175 *for* 'behold them' *read* 'they are'
- P. 171, l. 2192 *for* 'behold them' *read* 'are'
- P. 176, l. 2279 *for* 'vra' *read* 'ra'
- P. 178, l. 2304 *for* 'gymmar' *read* 'gybmar'
- P. 179, l. 2308 *for* 'flood' *read* 'deluge'
- P. 181, l. 2334 *after* 'this' *insert* ': —'. l. 2355 *for* 'wait' *read* 'look'
- P. 183, l. 2358 *for* 'distruction' *read* 'destruction'
- P. 184, l. 2398 *for* 'drog' *read* 'droge'
- P. 185, l. 2391 *for* 'what ever' *read* 'whatever'. l. 2403 *for* 'now very'
read 'now a very'
- P. 186, l. 2424 *for* 'gwyl' *read* 'gwyle'
- P. 187, l. 2418 *for* 'behold them' *read* 'they are'
- P. 188, l. 2440 *for* 'abervath' *read* 'abervathe'

- P. 189, l. 2442 for 'what there is.' read 'the things;'
P. 192, 193. In the MS. lines 2485 — 2489 stand in this order:— 2485,
2488, 2489, 2486, 2487.
P. 202, l. 12 after 'to' insert 'represent'
P. 203, l. 11 for 'of' read 'cf.'
P. 204, l. 5 for 'εχ' read 'ex'
" " l. 17 for 'devoedd' read 'denoedd'
" " l. 29 for 'O. S.' read 'A. S.'
" " l. 7 from bottom for 'identified' read 'identified'
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WORKS BY THE EDITOR.

IRISH GLOSSES. A mediæval Tract in Latin Declension, with Examples explained in Irish. To which are added the Lorica of Gildas with the Gloss thereon, and a Selection of Glosses from the Book of Armagh. Dublin: Printed at the University Press, for the Irish Archæological and Celtic Society. 1860.

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THREE IRISH GLOSSARIES. CORMAC'S GLOSSARY, Codex A. (from a MS. in the Library of the Royal Irish Academy), O'Davoren's Glossary from a MS. in the Library of the British Museum, and a Glossary to the Calendar of Oingus the Culdee from a MS. in the Library of Trinity College, Dublin. With a Preface and Index. Williams and Norgate, London and Edinburgh 1862.

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